# QUR'ĀN CURRICULUM

GRADE
6

PILOT

KISA PUBLICATIONS
UNDER THE GUIDANCE OF MOULANA NABI R. MIR (ABIDI)

# QUR’ĀN
# CURRICULUM

GRADE
6

AL-KISA
FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

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# Dedication

This book is dedicated to the beloved Imām of our time (ʿaj). May Allah (swt) hasten his reappearance and help us to become his true companions.

# Acknowledgments

*Prophet Muḥammad (ṣ): On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.*

*Nahj al-Faṣāḥah, Saying #3222.*

True reward lies with Allah (swt), but we would like to sincerely thank those who contributed to this book. May Allah (swt) bless them in this world and the next. We would especially like to thank Wali ul Asr for their artwork and contributions.

# Preface

*Prophet Muḥammad (ṣ): Nurture and raise your children in the best way. Raise them with the love of the Prophets and the Ahlul Bayt (ʿa).*

Curriculum is an influential form of educational content that often shapes the thoughts and views of an entire generation. Therefore, in order to establish an Islamic foundation for the future generations, there is a dire need for a compelling Islamic curriculum. Over the past several years, this need has become increasingly prevalent throughout Islamic centers and schools everywhere. Due to the growing dissonance between parents, children, society, and the teachings of Islam and the Ahlul Bayt (ʿa), this need has become even more pressing. Al-Kisa Foundation, along with its subsidiary, Kisa Publications, was conceived in an effort to help bridge this gap with the guidance of ʿulamāʾ and the help of educators. We would like to make this a communal effort and platform. Therefore, we sincerely welcome constructive feedback and help in any capacity.

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

"… and recite the Qurʾān in a measured tone."[1]

The goal of the Qurʾān Curriculum is inspired from the verse above. We are the best creation of Allah and our way to connect with Him, and feel the highest levels of peace and comfort is connection through His own words, the Noble Qurʾān. Allah has facilitated this connection and intimate relationship with Him by opening the door of duʿāʾ (supplication) and sending down His divine book, so we can be guided on the right path.

Our communication to Allah through duʿāʾ can sometimes be rooted in our own wants and desires, which may not be ideal for our holistic health and success to perfection. This is why reciting the duʿās as taught by our role models, the immaculate 14, the Ahlul Bayt (ʿa) is the best tool to communicate with Him. Likewise, Qurʾān being the light of navigation, is ideal to connect with Allah.

Therefore, there is a need for us to recite, understand, practice on the guidance of the Qurʾān and be a role model and ambassador of the Qurʾān. The first step, as seen in the verse above, is recitation, or qirāʾah. However, this is not enough to achieve that connection, even for those who understand Arabic. Hence, this curriculum has a humble attempt to add other aspects of the Qurʾān such as memorizing, and explaining the meanings through Qurʾānic lessons to establish this connection with Allah.

---

[1] Sūrah al-Muzzammil (73), Verse 4.

The series of this book is a combined effort of many experts, and over two decades of teaching. From the beginning, there were individuals such as Brother Ali Fawaz, Brother Moshref, Brother Yaser Shanjani, Moulana Abazar Wahedi, Sister Rana Matar, Sister Sabika Mithani, Sister Sarah Yahfoufi, Sister Zamena Momin, Sister Asgaraly, Sister Mona Alsaglab, Sister Noor Nasrallah, and Shaykh Salim Yusufali, along with the resources of Wali ul-Asr Schools, SABA Sunday School, and other affiliated schools.

This series started with general reading techniques, and was then enhanced with memorization of sūrahs, duʿās, ziyārāt, and also Qurʾānic life lessons taken from books such as Verses of Light, Guiding Light Series, Qurʾān Appreciation, and Qurʾān Quest. Moulana Wahidi's vision, and Shaykh Salim's dedication to help our students connect with the words and concepts of the Qurʾān were instrumental to this curriculum. Including the Qurʾān Quest component which is a dive into tafṣīr for the older grades. May Allah bless them and their families abundantly.

We hope that this curriculum will help your child's connection with the Qurʾān whether used as their primary curriculum, or a supplemental resource. We humbly request you to share your feedback as we continue to evolve and enhance the curriculum to achieve these goals, inshāʾAllāh.

We pray to Allah to give us the strength and tawfīq to perform our duties and responsibilities.

With Duʿās,
Nabi R. Mir (Abidi)

# About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking “outside of the box” by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of Darse Khārij from the Ḥawzah (the highest level of Islamic Studies in the seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize our communal potential and create open source platforms so that information and resources are available and accessible to everyone around the world.

*You, dear reader, are now part of the Al-Kisa family.*
*Share the word, and join the mission.*

# How to Use this Book?

Salāmun ʿalaykum Dear Teachers, Guardians, and Students,

This Qurʾān book is designed to help strengthen our connection with the Noble Qurʾān, inshāʾAllāh.

It is divided into 4 parts:

1. **Recitation/Listening** to the sūrahs of the Noble Qurʾān
2. **Learn How to read the Qurān & Tajwīd**
3. **Living with the Qurʾān** by understanding the verses and connecting them to our daily lives.
4. **Memorization** of the sūrah, duʿās, and ṣalāh with a focus on the correct pronunciation.

This Qurʾān book was designed to be completed over one school year (or 32 weeks).

If your class is not teaching the "Learning how to read the Qurʾān & Tajwīd" you can allocate that time for "Living with the Qurʾān" & "Memorization".

If you have more than one session/week, you can stretch some of the lessons over two weeks, have deeper discussions and spend more time on the activities.

# How to breakdown the Qurʾān Session?

Here is a suggestion on how to breakdown and conduct the Qurʾān class with a few options to choose from for each part of the class.

| | |
|---|---|
| **5 min** | **Recitation**<br>Source: tanzil.net<br>Option 1: Assign a student<br>Option 2: Teacher can read |
| **15 min** | **How to Read the Qurʾān**<br>● Introduce the new lesson or review the previous lesson<br>● Do 1 or 2 worksheets and assign the rest as homework<br>● Add a short video or a small activity/craft related to the lesson if needed (you can find great ideas online)<br>● Do the assessment |
| **15 min** | **Living with the Qurʾān**<br>● Read and repeat the āyah in Arabic and English<br>● Show the short video and tell the story to explain the āyah/sūrah.<br>● Have a brief discussion and make sure the students understand the important lessons.<br>● Start the activity and guide the students through it.<br>● Give the coloring sheet as homework. |
| **5 min** | **Memorization**<br>● Divide the sūrah and focus on specific āyahs every session.<br>● If you have pre-assigned āyahs for memorization as homework, you can review these āyahs and test the students.<br>● Review the sūrah assigned for memorization. |

## Helpful Tips

- If you are just teaching “Living with the Qurʾān” & “Memorization” allocate the “How to read the Qurʾān” time to those sections.
- Communicate with parents to create a home & school alliance.
- Understand the students’ individual needs and have empathy for them.
- Help them grow at their own pace.

# Pacing Guide

It is important to make a Pacing Guide of what you plan to cover during the month/quarter. You can also share this information with parents to keep them informed of these monthly/quarterly goals.

Here is an example of a pacing guide for Grade 6.

We hope this model helps to make your own pacing guide according to your classroom needs.

## Grade 6 - Pacing Guide

| Subject | Week 1 | Week 2 | Week 3 | Week 4 | Week 5 | Week 6 | Week 7 | Week 8 |
|---|---|---|---|---|---|---|---|---|
| **Memorization** | Short Ḥadīth #1 | Short Ḥadīth #1 | Short Ḥadīth #2 | Short Ḥadīth #2 | Short Ḥadīth #3 | Short Ḥadīth #3 | Short Ḥadīth #4 | Short Ḥadīth #4 |
| **Reading Sūrah** | Sūrah Ṭāha pg#1 | Sūrah Ṭāha pg#1 | Sūrah Ṭāha pg#2 | Sūrah Ṭāha pg#2 | Sūrah Ṭāha pg#3 | Sūrah Ṭāha pg#3 | Sūrah Ṭāha pg#4 | Sūrah Ṭāha pg#4 |
| **Qurʾān Reading & Tajwīd** | Review previous lessons | Review previous lessons | Review previous lessons | Review previous lessons | Review previous lessons | Review previous lessons | Review previous lessons | Review previous lessons |
| **Living with the Qurʾān - Qurʾān Quest/Qurʾān Appreciation (Duʿās in the Qurʾān)** | Introduction to the Qurʾān (Q.Q) | Sūrah al-Masad (Q.Q) | Sūrah al-Masad (Q.Q) | Sūrah al-Masad (Q.Q) | Sūrah an-Naṣr (Q.Q) | Sūrah an-Naṣr (Q.Q) | Sūrah al-Kāfirūn (Q.Q) | Sūrah al-Kāfirūn (Q.Q) |

| Subject | Week 9 | Week 10 | Week 11 | Week 12 | Week 13 | Week 14 | Week 15 | Week 16 |
|---|---|---|---|---|---|---|---|---|
| **Memorization** | Short Ḥadīth #5 | Short Ḥadīth #5 | Duʿāʾ Before & After Eating | Duʿāʾ Before & After Eating | Duʿāʾ Before & After Eating | Duʿāʾ for Studying | Duʿāʾ for Studying | Mid-Term Assessment |
| **Reading Sūrah** | Sūrah Ṭāha pg#5 | Sūrah Ṭāha pg#5 | Sūrah Ṭāha pg#6 | Sūrah Ṭāha pg#6 | Sūrah Ṭāha pg#7 | Sūrah Ṭāha pg#7 | Sūrah Ṭāha pg#8 | Mid-Term Assessment |
| **Qurʾān Reading & Tajwīd** | Madd Rules | Madd Rules | Madd Rules | Madd Rules | Ziyārah after ṣalāh | Duʿāʾ after ṣalāh #1 | Duʿāʾ after ṣalāh #2 | *Mid-Term Assessment* |
| **Living with the Qurʾān - Qurʾān Quest/Qurʾān Appreciation (Duʿās in the Qurʾān)** | Sūrah al-Kāfirūn (Q.Q) | Sūrah al-Kāfirūn (Q.Q) | Sūrah al-Kawthar (Q.Q) | Sūrah al-Kawthar (Q.Q) | Sūrah al-Māʿūn (Q.Q) | Sūrah al-Māʿūn (Q.Q) | Sūrah al-Māʿūn (Q.Q) | Mid-Term Assessment |

| Subject | Week 17 | Week 18 | Week 19 | Week 20 | Week 21 | Week 22 | Week 23 | Week 24 |
|---|---|---|---|---|---|---|---|---|
| **Memorization** | Duʿāʾ for Studying | Duʿāʾ for Studying | Review | Review | Review | Review | Review | Review |
| **Reading Sūrah** | Sūrah Ṭāha pg#8 | Sūrah Ṭāha pg#9 | Sūrah Ṭāha pg#9 | Sūrah Ṭāha pg#10 | Sūrah Ṭāha pg#10 | Sūrah Ṭāha (review) | Sūrah Ṭāha (review) | Sūrah Ṭāha (review) |
| **Qurʾān Reading & Tajwīd** | Duʿāʾ after fajr | Duʿāʾ after ẓuhr | Duʿāʾ after ʿaṣr | Duʿāʾ after maghrib | Duʿāʾ after ʿishāʾ | Month of Rajab Duʿāʾ #1 | Month of Rajab Duʿāʾ #2 | ṣalawāt ash-Shaʿbāniyyah |
| **Living with the Qurʾān - Qurʾān Quest/Qurʾān Appreciation (Duʿās in the Qurʾān)** | Sūrah al-Māʿūn (Q.Q) | Sūrah Quraysh (Q.Q) | Sūrah Quraysh (Q.Q) | Sūrah Quraysh (Q.Q) | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #1 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #1 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #2 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #2 |

| Subject | Week 25 | Week 26 | Week 27 | Week 28 | Week 29 | Week 30 | Week 31 | Week 32 |
|---|---|---|---|---|---|---|---|---|
| **Memorization** | Review | Review | Review | Review | Review | Review | *Review* | *Final Assessment* |
| **Reading Sūrah** | Sūrah Ṭāha (review) | Sūrah Ṭāha (review) | Sūrah Ṭāha (review) | Sūrah Ṭāha (review) | Sūrah Ṭāha (review) | Sūrah Ṭāha (review) | *Review* | *Final Assessment* |
| **Qurʾān Reading & Tajwīd** | ṣalawāt ash-Shaʿbāniyyah | Qirāʾah & Adhkār of ṣalāh | Qirāʾah & Adhkār of ṣalāh | Qirāʾah & Adhkār of ṣalāh | Qirāʾah & Adhkār of ṣalāh | Qirāʾah & Adhkār of ṣalāh | *Review* | *Final Assessment* |
| **Living with the Qurʾān - Qurʾān Quest/Qurʾān Appreciation (Duʿās in the Qurʾān)** | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #3 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #3 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #4 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #4 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #5 | Ahl al-Bayt in the Qurʾān/1 (Q.A) - Lesson #5 | *Review* | *Final Assessment* |

- For the “Living with the Qurʾān” part, please divide the lessons into 1 or 2 sessions depending on how difficult the lesson or the activity is, as there are not enough sessions to give 2 per lesson.

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# REVIEW

Let's review what you learned last year!

# Review Exercise 1

Read the following words.

إِبْرَٰهِـۧمَ صَاحِبُكُم وَلِأَنْعَامِكُمْ

إِۦلَـٰفِهِمْ ٱلنَّصَـٰرَىٰ فَضَّلْتُكُمْ

لَمَرْدُودُونَ خُشُبٌ مُّسَنَّدَةٌ خَرَابِهَآ

لِّلْمُطَفِّفِينَ بِغَآئِبِينَ لَحَـٰفِظِينَ

يَدَاهُ لِيَوْمٍ عَظِيمٍ فَٱنتَشِرُوا

فَأُمَتِّعُهُۥ فَلَآ أُقْسِمُ رَسُولٍ كَرِيمٍ

# Review Exercise 2

Read the following lines from the Qurʾān.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ

وَوَضَعْنَا عَنكَ وِزْرَكَ

أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ

سَنُقْرِئُكَ فَلَا تَنسَىٰٓ

وَهُوَ يَخْشَىٰ

فَلْيَدْعُ نَادِيَهُۥ

وَلَا يَخَافُ عُقْبَـٰهَا

وَمَآ أَدْرَىٰكَ مَا هِيَهْ

وَهُوَ يَخْشَىٰ

# Review Exercise 3

Read each word/phrase. Then decide whether the rā in the word is considered thick or thin.

| Word/Phrase | Thick | Thin |
|---|---|---|
| وَلَيْسَ الْبِرُّ | | |
| مِرْيَةٍ | | |
| الْمَشْرِقِ وَالْمَغْرِبِ | | |
| أَرْسَلْنَا | | |
| قَدِيرْ | | |
| تَظَاهَرُونَ | | |
| وَالْأَرْضُ | | |
| زَفِيرٌ | | |
| تَخْسِيرْ | | |
| فَانْظُرْ | | |
| صِرَاطَ | | |
| تُخْرِجُونَ | | |

# Review Exercise 4

Practice reading the following words correctly, concentrating on the ghunna.

طَرَفَىِ ٱلنَّهَارِ

وَٱلنَّـٰزِعَـٰتِ

بِأَنَّ رَبَّكَ

مَلِكِ ٱلنَّاسِ

وَرَأَيْتَ ٱلنَّاسَ

بِجَهَنَّمَ

حَمَّالَةَ ٱلْحَطَبِ

وَٱلنَّهَارِ

وَإِذَا ٱلنُّجُومُ

فَأُمُّهُ

إِنَّهُ

هُنَّ أُمُّ ٱلْكِتَـٰبِ

فَأَمَّا

فِي النَّهَارِ

لَهُم مِّن نَّاصِرِينَ

بِالنُّذُرِ

أَسَرَّ النَّبِيُّ

تُسَمَّىٰ

لَتُنَبَّؤُنَّ

وَالنَّاشِرَاتِ

بِالنَّفْسِ

كَأَنَّهُم

بِأَنَّهُم

ثُمَّ لَتَرَوُنَّهَا

# Review Exercise 5

Read the following excerpts of āyāt from the Qurʾān. Be sure to skip any silent letters!

نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

فَالْمُدَبِّرَاتِ أَمْرًا

وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ

فَٱدْخُلِى فِى عِبَـٰدِى

أَسَاطِيرُ ٱلْأَوَّلِينَ

وَلَقَدْ رَآهُ بِالْأُفُقِ ٱلْمُبِينِ

كِتَابَ ٱلْأَبْرَارِ

بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى

وَبُرِّزَتِ ٱلْجَحِيمُ

لِنُرِيَكَ مِنْ ءَايَـٰتِنَا ٱلْكُبْرَى

# Review Exercise 6

Read the following āyāt from the Qurʾān. Make sure to stop in the proper manner.

| | |
|---|---|
| 67:7 | إِذَآ أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا |
| 68:15 | إِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا قَالَ أَسَـٰطِيرُ ٱلْأَوَّلِينَ |
| 69:12 | لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ |
| 71:5 | قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا |
| 75:16 | لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ |
| 75:20 | كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ |
| 77:30 | ٱنطَلِقُوٓا إِلَىٰ ظِلٍّ ذِى ثَلَـٰثِ شُعَبٍ |
| 26:110 | فَاتَّقُوا اللَّـهَ وَأَطِيعُونِ |
| 73:11 | وَذَرْنِى وَٱلْمُكَذِّبِينَ أُولِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا |
| 75:12 | إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ |

# QURʾĀN READING

*Read, in the name of the Lord who created! (96:1)*

Learn to read and become fluent in reciting the Qurʾān.

# Sūrah Ṭāhā (20)

## سُورَةُ طه

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طه (١) مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ (٢) إِلَّا تَذۡكِرَةٗ
لِّمَن يَخۡشَىٰ (٣) تَنزِيلٗا مِّمَّنۡ خَلَقَ ٱلۡأَرۡضَ وَٱلسَّمَٰوَٰتِ ٱلۡعُلَى (٤)
ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ (٥) لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَمَا تَحۡتَ ٱلثَّرَىٰ (٦) وَإِن تَجۡهَرۡ بِٱلۡقَوۡلِ
فَإِنَّهُۥ يَعۡلَمُ ٱلسِّرَّ وَأَخۡفَى (٧) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ لَهُ ٱلۡأَسۡمَآءُ
ٱلۡحُسۡنَىٰ (٨) وَهَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ (٩) إِذۡ رَءَا نَارٗا
فَقَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِقَبَسٍ
أَوۡ أَجِدُ عَلَى ٱلنَّارِ هُدٗى (١٠) فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ (١١) إِنِّيٓ
أَنَا۠ رَبُّكَ فَٱخۡلَعۡ نَعۡلَيۡكَ إِنَّكَ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوٗى (١٢)

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وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ١٣ إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنَا۠
فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ١٤ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ
أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ١٥ فَلَا يَصُدَّنَّكَ
عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ١٦ وَمَا تِلْكَ
بِيَمِينِكَ يَـٰمُوسَىٰ ١٧ قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا۟ عَلَيْهَا
وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ١٨ قَالَ أَلْقِهَا
يَـٰمُوسَىٰ ١٩ فَأَلْقَىٰهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَىٰ ٢٠ قَالَ خُذْهَا
وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ ٢١ وَٱضْمُمْ يَدَكَ
إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ٢٢ لِنُرِيَكَ
مِنْ ءَايَـٰتِنَا ٱلْكُبْرَى ٢٣ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ٢٤ قَالَ
رَبِّ ٱشْرَحْ لِى صَدْرِى ٢٥ وَيَسِّرْ لِىٓ أَمْرِى ٢٦ وَٱحْلُلْ عُقْدَةً مِّن
لِّسَانِى ٢٧ يَفْقَهُوا۟ قَوْلِى ٢٨ وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ٢٩ هَـٰرُونَ
أَخِى ٣٠ ٱشْدُدْ بِهِۦٓ أَزْرِى ٣١ وَأَشْرِكْهُ فِىٓ أَمْرِى ٣٢ كَىْ نُسَبِّحَكَ
كَثِيرًا ٣٣ وَنَذْكُرَكَ كَثِيرًا ٣٤ إِنَّكَ كُنتَ بِنَا بَصِيرًا ٣٥ قَالَ قَدْ
أُوتِيتَ سُؤْلَكَ يَـٰمُوسَىٰ ٣٦ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ٣٧

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إِذۡ أَوۡحَيۡنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ (٣٨) أَنِ ٱقۡذِفِيهِ فِي ٱلتَّابُوتِ فَٱقۡذِفِيهِ
فِي ٱلۡيَمِّ فَلۡيُلۡقِهِ ٱلۡيَمُّ بِٱلسَّاحِلِ يَأۡخُذۡهُ عَدُوّٞ لِّي وَعَدُوّٞ لَّهُۥۚ وَأَلۡقَيۡتُ
عَلَيۡكَ مَحَبَّةٗ مِّنِّي وَلِتُصۡنَعَ عَلَىٰ عَيۡنِيٓ (٣٩) إِذۡ تَمۡشِيٓ أُخۡتُكَ فَتَقُولُ
هَلۡ أَدُلُّكُمۡ عَلَىٰ مَن يَكۡفُلُهُۥۖ فَرَجَعۡنَٰكَ إِلَىٰٓ أُمِّكَ كَيۡ تَقَرَّ عَيۡنُهَا
وَلَا تَحۡزَنَۚ وَقَتَلۡتَ نَفۡسٗا فَنَجَّيۡنَٰكَ مِنَ ٱلۡغَمِّ وَفَتَنَّٰكَ فُتُونٗاۚ
فَلَبِثۡتَ سِنِينَ فِيٓ أَهۡلِ مَدۡيَنَ ثُمَّ جِئۡتَ عَلَىٰ قَدَرٖ يَٰمُوسَىٰ (٤٠)
وَٱصۡطَنَعۡتُكَ لِنَفۡسِي (٤١) ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا
تَنِيَا فِي ذِكۡرِي (٤٢) ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ (٤٣) فَقُولَا لَهُۥ قَوۡلٗا
لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ (٤٤) قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ
عَلَيۡنَآ أَوۡ أَن يَطۡغَىٰ (٤٥) قَالَ لَا تَخَافَآۖ إِنَّنِي مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ
(٤٦) فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ
وَلَا تُعَذِّبۡهُمۡۖ قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ
ٱلۡهُدَىٰٓ (٤٧) إِنَّا قَدۡ أُوحِيَ إِلَيۡنَآ أَنَّ ٱلۡعَذَابَ عَلَىٰ مَن كَذَّبَ
وَتَوَلَّىٰ (٤٨) قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ (٤٩) قَالَ رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ
كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ (٥٠) قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ (٥١)

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قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ ۖ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى (٥٢) ٱلَّذِى
جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ (٥٣) كُلُوا۟
وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ (٥٤) ۞ مِنْهَا
خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ (٥٥) وَلَقَدْ
أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ (٥٦) قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ (٥٧) فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ
فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا
سُوًى (٥٨) قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى
(٥٩) فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ (٦٠) قَالَ لَهُم
مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ
وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ (٦١) فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟
ٱلنَّجْوَىٰ (٦٢) قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم
مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ (٦٣)
فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ (٦٤)

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قَالُوا۟ يَـٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ (٦٥) قَالَ بَلْ
أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا
تَسْعَىٰ (٦٦) فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ (٦٧) قُلْنَا لَا تَخَفْ إِنَّكَ
أَنتَ ٱلْأَعْلَىٰ (٦٨) وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟
كَيْدُ سَـٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ (٦٩) فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا
قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَـٰرُونَ وَمُوسَىٰ (٧٠) قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ
لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَـٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ
أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ (٧١) قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ
ٱلْبَيِّنَـٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَـٰذِهِ
ٱلْحَيَوٰةَ ٱلدُّنْيَآ (٧٢) إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَـٰيَـٰنَا وَمَآ أَكْرَهْتَنَا
عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ (٧٣) إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا
فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ (٧٤) وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ
عَمِلَ ٱلصَّـٰلِحَـٰتِ فَأُو۟لَـٰٓئِكَ لَهُمُ ٱلدَّرَجَـٰتُ ٱلْعُلَىٰ (٧٥) جَنَّـٰتُ عَدْنٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ (٧٦)

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وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا
فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ (٧٧) فَأَتْبَعَهُمْ فِرْعَوْنُ
بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ (٧٨) وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ
وَمَا هَدَىٰ (٧٩) يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ
جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ (٨٠) كُلُوا۟ مِن
طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ
وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ (٨١) وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ
وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ (٨٢) ۞ وَمَآ أَعْجَلَكَ عَن
قَوْمِكَ يَٰمُوسَىٰ (٨٣) قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ
رَبِّ لِتَرْضَىٰ (٨٤) قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ
ٱلسَّامِرِىُّ (٨٥) فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ
يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ
أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم
مَّوْعِدِى (٨٦) قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ
أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ (٨٧)

# Sūrah Ṭāhā (con't)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ
وَإِلَٰهُ مُوسَىٰ فَنَسِىَ (٨٨) أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (٨٩) وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ
مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى
وَأَطِيعُوٓا۟ أَمْرِى (٩٠) قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ
إِلَيْنَا مُوسَىٰ (٩١) قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ (٩٢)
أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى (٩٣) قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى
وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ
وَلَمْ تَرْقُبْ قَوْلِى (٩٤) قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ (٩٥) قَالَ
بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ
ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى (٩٦) قَالَ
فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ
مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ
عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا (٩٧) إِنَّمَآ
إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا (٩٨)

# Sūrah Ṭāhā (con't)

كَذَٰلِكَ نَقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآءِ مَا قَدۡ سَبَقَۚ وَقَدۡ ءَاتَيۡنَٰكَ مِن لَّدُنَّا
ذِكۡرٗا (٩٩) مَّنۡ أَعۡرَضَ عَنۡهُ فَإِنَّهُۥ يَحۡمِلُ يَوۡمَ ٱلۡقِيَٰمَةِ وِزۡرًا
(١٠٠) خَٰلِدِينَ فِيهِۖ وَسَآءَ لَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ حِمۡلٗا (١٠١) يَوۡمَ يُنفَخُ
فِي ٱلصُّورِۚ وَنَحۡشُرُ ٱلۡمُجۡرِمِينَ يَوۡمَئِذٖ زُرۡقٗا (١٠٢) يَتَخَٰفَتُونَ
بَيۡنَهُمۡ إِن لَّبِثۡتُمۡ إِلَّا عَشۡرٗا (١٠٣) نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَ إِذۡ يَقُولُ
أَمۡثَلُهُمۡ طَرِيقَةً إِن لَّبِثۡتُمۡ إِلَّا يَوۡمٗا (١٠٤) وَيَسۡـَٔلُونَكَ عَنِ ٱلۡجِبَالِ
فَقُلۡ يَنسِفُهَا رَبِّي نَسۡفٗا (١٠٥) فَيَذَرُهَا قَاعٗا صَفۡصَفٗا (١٠٦)
لَّا تَرَىٰ فِيهَا عِوَجٗا وَلَآ أَمۡتٗا (١٠٧) يَوۡمَئِذٖ يَتَّبِعُونَ ٱلدَّاعِيَ
لَا عِوَجَ لَهُۥۖ وَخَشَعَتِ ٱلۡأَصۡوَاتُ لِلرَّحۡمَٰنِ فَلَا تَسۡمَعُ إِلَّا هَمۡسٗا
(١٠٨) يَوۡمَئِذٖ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنۡ أَذِنَ لَهُ ٱلرَّحۡمَٰنُ وَرَضِيَ لَهُۥ
قَوۡلٗا (١٠٩) يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يُحِيطُونَ بِهِۦ
عِلۡمٗا (١١٠) ۞ وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ وَقَدۡ خَابَ مَنۡ حَمَلَ
ظُلۡمٗا (١١١) وَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا يَخَافُ
ظُلۡمٗا وَلَا هَضۡمٗا (١١٢) وَكَذَٰلِكَ أَنزَلۡنَٰهُ قُرۡءَانًا عَرَبِيّٗا وَصَرَّفۡنَا
فِيهِ مِنَ ٱلۡوَعِيدِ لَعَلَّهُمۡ يَتَّقُونَ أَوۡ يُحۡدِثُ لَهُمۡ ذِكۡرٗا (١١٣)

# Sūrah Ṭāhā (con't)

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن
يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا (١١٤) وَلَقَدْ عَهِدْنَآ
إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا (١١٥) وَإِذْ قُلْنَا
لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ (١١٦)
فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا
مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ (١١٧) إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ
(١١٨) وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ (١١٩) فَوَسْوَسَ إِلَيْهِ
ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ
لَّا يَبْلَىٰ (١٢٠) فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا
يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ
(١٢١) ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ (١٢٢) قَالَ ٱهْبِطَا مِنْهَا
جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى
فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ (١٢٣) وَمَنْ أَعْرَضَ
عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
أَعْمَىٰ (١٢٤) قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا (١٢٥)

# Sūrah Ṭāhā (con't)

قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَاۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ (١٢٦)
وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦۚ وَلَعَذَابُ ٱلْءَاخِرَةِ
أَشَدُّ وَأَبْقَىٰٓ (١٢٧) أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَٰكِنِهِمْۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ (١٢٨)
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى (١٢٩)
فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ
وَقَبْلَ غُرُوبِهَاۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ
تَرْضَىٰ (١٣٠) وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ
ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ (١٣١) وَأْمُرْ أَهْلَكَ
بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَاۖ لَا نَسْـَٔلُكَ رِزْقًاۖ نَّحْنُ نَرْزُقُكَۗ وَٱلْعَٰقِبَةُ
لِلتَّقْوَىٰ (١٣٢) وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓۚ أَوَلَمْ تَأْتِهِم
بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ (١٣٣) وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ
مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ (١٣٤) قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ۖ
فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ (١٣٥)

# DUʿĀS

*Call upon Me, and I will answer you! (40:60)*

Learn how to read important duʿās and ziyārāt.

# Longer Duʿāʾ Before & After Eating

When a meal was spread before the Noble Prophet (ṣ), he used to say:

| | |
|---|---|
| You are pure, O Allah! How good is what you grant and test us with! | سُبْحَانَكَ اللَّهُمَّ مَا أَحْسَنَ مَا تَبْتَلِينَا |
| You are Pure, O Allah! How much you give us! | سُبْحَانَكَ مَا أَكْثَرَ مَا تُعْطِينَا |
| You are Pure, O Allah! How many times you keep us safe! | سُبْحَانَكَ مَا أَكْثَرَ مَا تُعَافِينَا |
| O Allah, increase what you give us and the needy believers and Muslims. | اَللَّهُمَّ أَوْسِعْ عَلَيْنَا وَ عَلَى فُقَرَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ |

Imām aṣ-Ṣādiq (ʿa) has said that when you finish eating, say:

| | |
|---|---|
| All praise belongs to Allah, the one who feeds and is not fed. | اَلْحَمْدُ لِلَّهِ الَّذِى يُطْعِمُ وَ لا يُطْعَم |

# Ziyārah After Ṣalāh

| | |
|---|---|
| O Allah, You are the Kind! | اَللّٰهُمَّ اَنْتَ السَّلامُ |
| From you is peace and safety! Peace and safety belong to You and come from You! | وَ مِنْكَ السَّلامُ وَ لَكَ السَّلامُ وَ اِلَيْكَ يَعُودُ السَّلامُ |
| May your Lord, the Lord of Might, be far above what they claim! | سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ |
| Peace be on the Messengers! And praise be to Allah, Lord of the Worlds. | وَ سَلامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِينَ |
| Peace be upon you, O Prophet, and the mercy of Allah and His blessings! | اَلسَّلامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكاتُهُ |
| Peace be upon the Imams, the guides who are guided [by Allah]! | اَلسَّلامُ عَلَى الْأَئِمَّةِ الْهَادِينَ الْمَهْدِيِّينَ |

# Ziyārah After Ṣalāh (con't)

| | |
|---|---|
| Peace be upon all the Prophets of Allah, His Messengers, and His angels! | اَلسَّلامُ عَلى جَميعِ اَنْبِياءِ اللّٰهِ وَ رُسُلِهِ وَ مَلائِكَتِهِ |
| Peace be upon us and on the righteous servants of Allah! | اَلسَّلامُ عَلَيْنا وَ عَلى عِبادِ اللّٰهِ الصَّالِحِينَ |
| Peace be on ʿAlī, Fāṭimah, al-Ḥasan, al-Ḥusayn, | اَلسَّلامُ عَلى عَلِيٍّ وَ فاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ |
| ʿAlī, Muḥammad, Jaʿfar, Mūsā, | وَعَلِيٍّ وَمُحَمَّدٍ وَ جَعْفَرٍ وَمُوسَىٰ |
| ʿAlī, Muḥammad, ʿAlī, Ḥasan, | وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَٱلْحَسَنِ |
| and [Imām] al-Ḥujjah, the proof, the one who will uprise, the one guided [by Allah]! | وَ الْحُجَّةِ الْقائِمِ الْمَهْدِيِّ |
| May the blessings of Allah be upon them all. | صَلَواتُ اللّٰهِ عَلَيْهِمْ اَجْمَعينَ |

# Duʿāʾ After Ṣalāh #1

| | |
|---|---|
| I begin with the name of Allah, the All-Kind, the All-Merciful | بِسْمِ ٱللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| I am content with Allah as my Lord, Islam as my religion, | رَضِيتُ بِاللَّهِ رَبّاً ، وَبِالإِسْلاَمِ ديناً |
| Muḥammad (peace be upon him and his family) as my Prophet, ʿAlī as my Imām, | وَبِمُحَمَّدٍ صَلَّىٰ ٱاللَّـهُ عَلَيْهِ وَآلِهِ<br>نَبِيّاً وَبِعَلِيٍّ إِمَاماً |
| and Ḥasan, Ḥusayn, ʿAlī, Muḥammad, Jaʿfar, Mūsā, ʿAlī, Muḥammad, ʿAlī, Ḥasan, and the last Imām as my Imāms, masters, and guides. | وَ بِالْحَسَنِ وَٱلْحُسَيْنِ وَعَلِيٍّ وَمُحَمَّدٍ<br>وَجَعْفَرٍ وَمُوسَىٰ وَعَلِيٍّ وَمُحَمَّدٍ<br>وَعَلِيٍّ وَٱلْحَسَنِ وَٱ الْخَلَفِ ٱالصَّالِحِ<br>عَلَيْهِمُ ٱالسَّلاَمُ اَئِمَّةً وَسَادَةً وَقَادَةً |
| Only them I follow, and from their enemies I stay away. | بِهِمْ اَتَوَلَّىٰ وَمِنْ اَعْدَائِهِمْ اَتَبَرَّأُ |
| O Allah, forgive me, keep me safe, and take care of me, in this world and the next. | اَللَّهُمَّ إِنِّى أَسْأَلُكَ ٱالْعَفْوَ وَٱالْعَافِيَةَ<br>وَٱالْمُعَافَاةَ فِى ٱالدُّنْيَا وَٱالآخِرَةِ |

# Duʿāʾ After Ṣalāh #2

| | |
|---|---|
| I begin with the name of Allah, the All-Kind, the All-Merciful | بِسۡمِ ٱللَّهِ الرَّحۡمَـٰنِ الرَّحِيمِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| O the Merciful and loving Allah, to You I offer this humble ṣalāh | إِلَـٰهِى هَذِهِ صَلَاتِي صَلَّيْتُهَا |
| Saying these words, and doing this deed, knowing You do not need it, but it's You that I need | لَا لِحَاجَةٍ مِنْكَ إِلَيْهَا وَ لَا رَغْبَةٍ مِنْكَ فِيهَا |
| I know in my heart that You are the All-Grand, so I answer your call and obey your command. | إِلَّا تَعْظِيماً وَ طَاعَةً وَ إِجَابَةً لَكَ إِلَى مَا أَمَرْتَنِي |
| O Allah, if You found any flaw or mistake that I made, | إِلَـٰهِى إِنْ كَانَ فِيهَا خَلَلٌ أَوْ نَقْصٌ |
| in the sujūd or rukūʿ of this prayer I prayed, | مِنْ رُكُوعِهَا أَوْ سُجُودِهَا |
| don't turn it back, please forgive me, and accept it please. | فَلَا تُؤَاخِذْنِي وَ تَفَضَّلْ عَلَيَّ بِالْقَبُولِ وَ الْغُفْرَانِ |
| [I ask You] by Your mercy, O the Kindest of the kind! | بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ |

# Duʿāʾ for Studying/Starting a Lesson

| | |
|---|---|
| I begin with the name of Allah, the All-Kind, the All-Merciful | بِسۡمِ ٱللَّهِ الرَّحۡمَـٰنِ الرَّحِيمِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad | اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| O Allah, take me out of the darkness of ignorance, | اَللّٰهُمَّ أَخْرِجْنى مِنْ ظُلُماتِ الْوَهْمِ |
| and honor me with the light of understanding. | وَ أَكْرِمْنى بِنُورِ الْفَهْمِ |
| O Allah, open for us the doors of Your mercy, | اَللّٰهُمَّ افْتَحْ عَلَيْنا أَبْوابَ رَحْمَتِكَ |
| and unfold for us the treasures of Your knowledge. | وَانْشُرْ عَلَيْنا خَزائِنَ عُلُومِكَ |
| [I ask You] by Your mercy, O the most Merciful of the Merciful. | بِرَحْمَتِكَ يا أَرْحَمَ الرّاحِمِينَ |

# Duʿāʾ after Ẓuhr

| | |
|---|---|
| O Allah, I ask You to grant me that which will give me Your mercy, | اَللَّهُمَّ إِنِّي اَسْاَلُكَ مُوجِبَاتِ رَحْمَتِكَ |
| and a strong will that will allow me to attain your forgiveness, | وَعَزَائِمَ مَغْفِرَتِكَ |
| and the advantage of each act of kindness, | وَٱلْغَنِيمَةَ مِنْ كُلِّ بِرٍّ |
| and protection from all sins. | وَٱلسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ |
| O Allah, (please) forgive all my sins, | اَللَّهُمَّ لاَ تَدَعْ لِي ذَنْباً إِلاَّ غَفَرْتَهُ |
| relieve all my sadness, | وَلاَ هَمّاً إِلاَّ فَرَّجْتَهُ |
| cure all of my illnesses, | وَلاَ سُقْماً إِلاَّ شَفَيْتَهُ |
| cover all of my faults, | وَلاَ عَيْباً إِلاَّ سَتَرْتَهُ |
| increase my sustenance, | وَلاَ رِزْقاً إِلاَّ بَسَطْتَهُ |
| keep me safe from all my fears, | وَلاَ خَوْفاً إِلاَّ آمَنْتَهُ |

# Duʿāʾ after Ẓuhr (con't)

| | |
|---|---|
| divert any evil that comes my way, | وَلاَ سُوءاً إِلاَّ صَرَفْتَهُ |
| and grant me any wish that achieves Your satisfaction and my benefit | وَلاَ حَاجَةً هِىَ لَكَ رِضاً وَلِىَ فيهَا صَلاَحٌ إِلاَّ قَضَيْتَهَا |
| O the Most Merciful! | يَا اَرْحَمَ ٱلرَّاحِمِينَ |
| Let it be so, O Lord of the worlds! | آمِينَ رَبَّ ٱلْعَالَمِينَ |

# Duʿāʾ after ʿAṣr

| | |
|---|---|
| I seek forgiveness from Allah, besides whom there is no god, | اَسْتَغْفِرُ ٱللَّهَ ٱلَّذِى لاَ إِلٰهَ إِلاَّ هُوَ |
| the Ever-Living, the Self-Subsisting, | ٱلْحَىُّ ٱلْقَيُّومُ |
| the All-Compassionate, the All-Merciful, | ٱلرَّحْمٰنُ ٱلرَّحِيمُ |
| the Lord of majesty and honor. | ذُو ٱلْجَلاَلِ وَٱلْإِكْرَامِ |
| I ask Him to accept my repentance, | وَ اَسْاَلُهُ انْ يَتُوبَ عَلَىَّ |
| as the repentance of a slave who is submissive, humble, | تَوْبَةَ عَبْدٍ ذَلِيلٍ خَاضِعٍ |
| poor, miserable, | فَقِيرٍ بَائِسٍ |
| despondent, dejected, seeking refuge (with Him), | مِسْكِينٍ مُسْتَكِينٍ مُسْتَجِيرٍ |
| not controlling for himself any harm or profit, | لاَ يَمْلِكُ لِنَفْسِهِ نَفْعاً وَلاَ ضَرّاً |
| and not controlling death nor life, nor raising (the dead) to life. | وَلاَ مَوْتاً وَلاَ حَيَاةً وَلاَ نُشُوراً |

# Duʿāʾ after ʿAṣr (con't)

| | |
|---|---|
| O Allah, I seek Your protection from a soul that never has enough, | اَللَّهُمَّ إِنِّي اعُوذُ بِكَ مِنْ نَفْسٍ لاَ تَشْبَعُ |
| a heart that has no fear, | وَمِنْ قَلْبٍ لاَ يَخْشَعُ |
| knowledge that has no purpose, prayer that is not accepted, | وَمِنْ عِلْمٍ لاَ يَنْفَعُ<br>وَمِنْ صَلاَةٍ لاَ تُرْفَع |
| and a supplication that is not heard. | وَمِنْ دُعَاءٍ لاَ يُسْمَعُ |
| O Allah, I ask You for ease after hardship, | اَللَّهُمَّ إِنِّي اسْاَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ |
| relief after misfortune, | وَ الْفَرَجَ بَعْدَ الْكَرْبِ |
| and comfort after hardship. | وَ الرَّخَاءَ بَعْدَ الشِّدَّةِ |
| O Allah, You are surely the source of every favor! | اَللَّهُمَّ مَا بِنَا مِنْ نِعْمَةٍ فَمِنْكَ |
| There is no god except You. I seek forgiveness and repent (turn back) to You. | لاَ إِلٰهَ إِلاَّ اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوبُ إِلَيْكَ |

# Duʿāʾ after Maghrib

| | |
|---|---|
| O Allah, I ask You to grant me deeds that will bring down Your mercy, | اَللَّهُمَّ إِنِّى اَسْاَلُكَ مُوجِبَاتِ رَحْمَتِكَ |
| deeds that will earn me your forgiveness | وَعَزَائِمَ مَغْفِرَتِكَ |
| safety from the Hellfire and from all misfortunes, | وَٱلنَّجَاةَ مِنَ ٱلنَّارِ وَمِنْ كُلِّ بَلِيَّةٍ |
| the success of Paradise, | وَٱلْفَوْزَ بِٱلْجَنَّةِ |
| true pleasure in the peaceful abode, | وَٱلرِّضْوَانِ فِى دَارِ ٱلسَّلاَمِ |
| and being in the vicinity of Your Prophet Muḥammad (peace be upon him and his family). | وَجِوَارِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ وَآلِهِ ٱلسَّلاَمُ |
| O Allah, You are certainly the source of each and every favor that covers us. | اَللَّهُمَّ مَا بِنَا مِنْ نِعْمَةٍ فَمِنْكَ |
| There is no god except You. | لاَ إِلٰهَ إِلاَّ اَنْتَ |
| I seek Your forgiveness and repent to You. | اَسْتَغْفِرُكَ وَ اَتُوبُ إِلَيْكَ |

# Duʿāʾ after ʿIshāʾ

| | |
|---|---|
| O Allah! Surely, I have no knowledge about the place of my sustenance; | اَللَّهُمَّ إِنَّهُ لَيْسَ لِى عِلْمٌ بِمَوْضِعِ رِزْقِى |
| rather, I am seeking it according to the ideas that enter my heart. | وَإِنَّمَا اَطْلُبُهُ بِخَطَرَاتٍ تَخْطُرُ عَلَى قَلْبِى |
| Therefore, I wander in the different countries searching for it. | فَاَجُولُ فِى طَلَبِهِ ٱلْبُلْدَانَ |
| By doing so, I am as confused as the confounded, | فَاَنَا فِيمَا اَنَا طَالِبٌ كَٱلْحَيْرَانِ |
| since I do not know whether my sustenance lies in a plain, on a mountain, | لاَ اَدْرِى اَفِى سَهْلٍ هُوَ اَمْ فِى جَبَلٍ |
| in the earth or in the skies, | اَمْ فِى اَرْضٍ اَمْ فِى سَمَاءٍ |
| in the lands or in seas, | اَمْ فِى بَرٍّ اَمْ فِى بَحْرٍ |
| and in whose hands, | وَعَلَى يَدَىْ مَنْ |

# Duʿāʾ after ʿIshāʾ (con't)

| | |
|---|---|
| or who the source of it is. | وَمِنْ قِبَلِ مَنْ |
| I know that You have full knowledge of all this, | وَقَدْ عَلِمْتُ اَنَّ عِلْمَهُ عِنْدَكَ |
| and its cause is through Your hands, | وَ اَسْبَابَهُ بِيَدِكَ |
| and it is You who distributes it out of Your compassion | وَ اَنْتَ الَّذِى تَقْسِمُهُ بِلُطْفِكَ |
| and causes it by Your mercy. | وَتُسَبِّبُهُ بِرَحْمَتِكَ |
| O Allah, please send blessings upon Muḥammad and his household, | اَللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ |
| and O Lord, make Your sustenance that is provided to me expansive, | وَٱجْعَلْ يَا رَبِّ رِزْقَكَ لِى وَاسِعاً |
| my seeking for it easy for me, | وَمَطْلَبَهُ سَهْلًا |
| and its source nearby. | وَمَاْخَذَهُ قَرِيبًا |
| Please, do not tire me by seeking that which You have not decided for me to have, | وَلاَ تُعَنِّنِى بِطَلَبِ مَا لَمْ تُقَدِّرْ لِى فِيهِ رِزْقاً |

# Duʿāʾ after ʿIshāʾ (con't)

| | |
|---|---|
| because You are certainly in no need for tormenting me, | فَإِنَّكَ غَنِيٌّ عَنْ عَذَابِي |
| while I am in full need of Your mercy. | وَ اَنَا فَقِيـرٌ إِلَىٰ رَحْمَتِكَ |
| (Please) send blessings upon Muḥammad and his household, | فَصَلِّ عَلَىٰ مُحَمَّدٍ وَّآلِهِ |
| and confer liberally upon me, Your slave, out of Your graciousness. | وَجُدْ عَلَىٰ عَبْدِكَ بِفَضْلِكَ |
| Surely, you are the Lord of supreme grace. | إِنَّكَ ذُو فَضْلٍ الْعَظِيمِ |

# Month of Rajab Duʿāʾ #1

The English translation for this duʿā is meant to be a rhyming translation for easier memorization and comprehension. The slash at the end of a line indicates that it is the first part of a couplet.

| | |
|---|---|
| I begin with the name of Allah, the All-Kind, the All-Merciful | بِسْمِ ٱللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| O One in whom I hope for good in all situations/ | يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ |
| and safety from Your wrath in every evil temptation. | وآمَنُ سَخَطَهُ عِنْدَ كُلِّ شَرٍّ |
| O He who in exchange for less always gives more/ | يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ |
| to those seeking Him out and knocking at His door. | يَا مَنْ يُعْطِي مَنْ سَأَلَهُ |
| Yet also One who gives, whose mercy grants the needs/ of those who have not asked or don't know where to plead. | يَا مَنْ يُعْطِي مَنْ لَمْ يَسْأَلْهُ وَمَنْ لَمْ يَعْرِفْهُ تَحَنُّناً مِنْهُ وَرَحْمَةً |

# Month of Rajab Duʿāʾ #1 (con't)

| | |
|---|---|
| O Allah, please respond, granting my request:/<br>all good of both this world and the good of the next! | أَعْطِنِي بِمَسْأَلَتِي إِيَّاكَ جَمِيعَ<br>خَيْرِ الدُّنْيَا وَجَمِيعَ خَيْرِ الْآخِرَةِ |
| O God, in my request, I seek Your refuge from/<br>all evils of this world and of the world to come! | وَاصْرِفْ عَنِّي بِمَسْأَلَتِي إِيَّاكَ<br>جَمِيعَ شَرِّ الدُّنْيَا وَشَرِّ الْآخِرَةِ |
| Most Generous, You give, yet lessens not from Your store/ | فَإِنَّهُ غَيْرُ مَنْقُوصٍ مَا أَعْطَيْتَ |
| increase me from Your bounty, for now and evermore! | وَزِدْنِي مِنْ فَضْلِكَ يَا كَرِيمُ |
| O Most Majestic One, whose mercy never tires/ | يَا ذَا الْجَلَالِ وَالْإِكْرَامِ<br>يَا ذَا النَّعْمَاءِ وَالْجُودِ<br>يَا ذَا الْمَنِّ وَالطَّوْلِ |
| Save the grayness of my hair; save me from the fire! | حَرِّمْ شَيْبَتِي عَلَى النَّارِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |

# Month of Rajab Duʿāʾ #2

The English translation for this duʿā is meant to be a rhyming translation for easier memorization and comprehension. The slash at the end of a line indicates that it is the first part of a couplet.

| | |
|---|---|
| I begin with the name of Allah, the All-Kind, the All-Merciful | بِسْمِ ٱللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| O God, grant me the patience of those grateful to You/ | اَللَّهُمَّ إِنِّى أَسْأَلُكَ صَبْرَ الشَّاكِرِينَ لَكَ |
| and the acts of those who act in fearful awe of You. | وَعَمَلَ الْخَائِفِينَ مِنْكَ |
| O God, grant me conviction of those who worship You/ | وَيَقِينَ الْعَابِدِينَ لَكَ |
| I'm your needy, anguished slave, while Great and High are You. | اَللَّهُمَّ أَنْتَ الْعَلِيُّ الْعَظِيمُ<br>وَأَنَا عَبْدُكَ الْبَائِسُ الْفَقِيرُ |
| You are needless of all needs, deserving of all praise/ | أَنْتَ الْغَنِيُّ الْحَمِيدُ |
| while before You, O Allah, I am Your humble slave. | وَأَنَا الْعَبْدُ الذَّلِيلُ |

# Month of Rajab Duʿāʾ #2 (con't)

| | |
|---|---|
| O Allah, please bless Muḥammad and his family/ | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ |
| and please show me Your favor by kindly helping me.<br>Help my need through Your riches. | وَٱمْنُنْ بِغِنَاكَ عَلَى فَقْرِى |
| My ignorance, please forbear/ | وَبِحِلْمِكَ عَلَى جَهْلِي |
| Help my weakness with Your strength, | وَبِقُوَّتِكَ عَلَى ضَعْفِي |
| O Strong and Almighty, grant my prayer! | يا قَوِىُّ يا عَزِيزُ |
| O Allah, please bless Muḥammad and his family/ the pure successors with whom You are surely pleased. | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ٱلْأَوْصِيَاءِ ٱلْمَرْضِيِّينَ |
| Resolved my every worry in this world and the next/ | وَاكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ |
| O He who is Most Merciful, please grant my request! | يا أَرْحَمَ الرَّاحِمِينَ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |

# Ṣalawāt ash-Shaʿbāniyyah

| | |
|---|---|
| I begin with the name of Allah, the All-Kind, the All-Merciful. | بِسۡمِ ٱللَّهِ الرَّحۡمَـٰنِ الرَّحِيمِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad, | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| the tree of Prophethood, | شَجَرَةِ النُّبُوَّةِ |
| repository of the message, | وَمَوضِعِ الرِّسَالَةِ |
| visiting place of the angels, | وَمُخْتَلَفِ الْمَلَائِكَةِ |
| storehouse of all knowledge, | وَمَعْدِنِ الْعِلْمِ |
| and people of the house of revelation. | وَأَهْلِ بَيْتِ الْوَحْيِ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad, | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| the ship sailing over the deep waters; | اَلْفُلْكِ الْجَارِيَةِ فِي اللُّجَجِ الْغَامِرَةِ |
| saved is the one who rides it, | يَأْمَنُ مَنْ رَكِبَهَا |
| and drowned is the one who leaves it. | وَيَغْرَقُ مَنْ تَرَكَهَا |

# Ṣalawāt ash-Shaʿbāniyyah (con't)

| | |
|---|---|
| One who precedes them leaves the religion; | اَلْمُتَقَدِّمُ لَهُمْ مَارِقٌ |
| one who falls behind them is destroyed; | وَالْمُتَأَخِّرُ عَنْهُمْ زَاهِقٌ |
| one who clings to them reaches [the destination]. | وَاللاَّزِمُ لَهُمْ لاَحِقٌ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad, | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| the protected cave, | اَلْكَهْفِ الْحَصِينِ |
| relief of the distressed and needy, | وَغِيَاثِ الْمُضْطَرِّ الْمُسْتَكِينِ |
| resort of those who hve run away, | وَمَلْجَاَ الْهَارِبِينَ |
| and refuge of those seeking protection | وَعِصْمَةِ الْمُعْتَصِمِينَ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad, | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| blessings that are abundant, pleasing to them, | صَلاَةً كَثِيرَةً تَكُونُ لَهُمْ رِضاً |
| and a fulfillment of their rights, | وَلِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَدَاءً وَقَضَاءً |

# Ṣalawāt ash-Shaʿbāniyyah (con't)

| | |
|---|---|
| through Your strength and power, O Lord of the worlds! | بِحَوْلٍ مِنْكَ وَقُوَّةٍ يَا رَبَّ الْعَالَمِينَ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad, | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| the pure, virtuous, and good, | اَلطَّيِّبِينَ الْأَبْرَارِ الْأَخْيَارِ |
| whose rights, obedience, and mastership You have made necessary. | اَلَّذِينَ أَوْجَبْتَ حُقُوقَهُمْ وَفَرَضْتَ طَاعَتَهُمْ وَوِلَايَتَهُمْ |
| O Allah, send blessings upon Muḥammad and the family of Muḥammad, | اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ |
| and make my heart alive through obeying You; | وَاعْمُرْ قَلْبِي بِطَاعَتِكَ |
| do not abandon me because I disobeyed You; | وَلَا تُخْزِنِي بِمَعْصِيَتِكَ |
| provide for me so I can share with the one You have given less of Your provision, | وَارْزُقْنِي مُوَاسَاةَ مَنْ قَتَّرْتَ عَلَيْهِ مِنْ رِزْقِكَ |
| through what You have granted me of Your grace; | بِمَا وَسَّعْتَ عَلَيَّ مِنْ فَضْلِكَ |

# Ṣalawāt ash-Shaʿbāniyyah (con't)

| | |
|---|---|
| spread for me Your justice, | وَنَشَرْتَ عَلَيَّ مِنْ عَدْلِكَ |
| and have kept me alive under Your protection. | وَأَحْيَيْتَنِي تَحْتَ ظِلِّكَ |
| This is the month of Your Prophet, chief of Your Messengers, | وَهَذَا شَهْرُ نَبِيِّكَ سَيِّدِ رُسُلِكَ |
| Shaʿbān, which you have surrounded with Your mercy and pleasure, | شَعْبَانُ الَّذِى حَفَفْتَهُ مِنْكَ بِالرَّحْمَةِ وَالرِّضْوَانِ |
| in which the Messenger of Allah, blessings of Allah be upon him and his family, persisted in fasting and praying | اَلَّذِى كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَدْأَبُ فِى صِيَامِهِ وَقِيَامِهِ |
| during its days and nights | فِى لَيَالِيهِ وَأَيَّامِهِ |
| in humility to You, respecting it and honoring it, until his last breah. | بُخُوعاً لَكَ فِى إِكْرَامِهِ وَإِعْظَامِهِ إِلَى مَحَلِّ حِمَامِهِ |
| O Allah, so help us follow his ways in it, | اَللَّهُمَّ فَأَعِنَّا عَلَى الْإِسْتِنَانِ بِسُنَّتِهِ فِيهِ |

# Ṣalawāt ash-Shaʿbāniyyah (con't)

| | |
|---|---|
| and achieve his intercession. | وَنَيْلِ الشَّفَاعَةِ لَدَيْهِ |
| O Allah, accept him as my intercessor, | اَللَّهُمَّ وَاجْعَلْهُ لِى شَفِيعاً مُشَفَّعاً |
| and make him a smooth path toward You. | وَطَرِيقاً إِلَيْكَ مَهْيَعاً |
| Make me his follower until I meet you on the Day of Resurrection, and You are pleased with me, | وَاجْعَلْنِي لَهُ مُتَّبِعاً حَتَّى أَلْقَاكَ يَوْمَ الْقِيَامَةِ عَنِّي رَاضِياً |
| overlooking my sins, | وَعَنْ ذُنُوبِي غَاضِياً |
| rewarding me Your mercy and pleasure, | قَدْ أَوْجَبْتَ لِى مِنْكَ الرَّحْمَةَ وَالرِّضْوَانَ |
| and causing me to dwell in the lasting him of the best. | وَأَنْزَلْتَنِي دَارَ الْقَرَارِ وَمَحَلِّ الأَخْيَارِ |

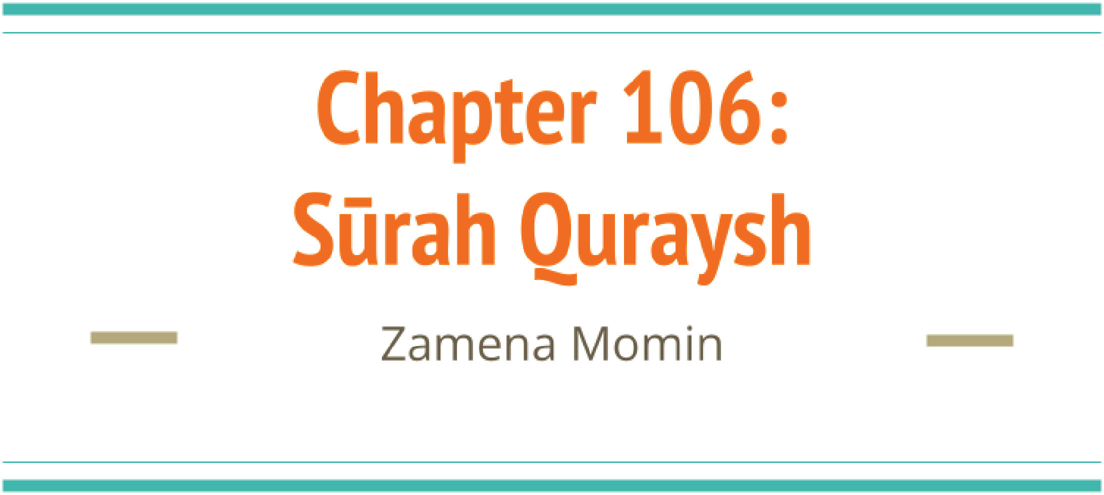
# QURʾĀN QUEST

*There has certainly come to you an advice from your Lord, a cure for what is in the chests, guidance and mercy for the faithful (10:57)*

The Qurʾān is a living miracle. The verses you will learn in this section of the book will help you live according to the guidance of Allah on a daily basis.

To find out more about Qurʾān Quest please visit: https://tinyurl.com/59ty2w83

# Chapter 106: Sūrah Quraysh



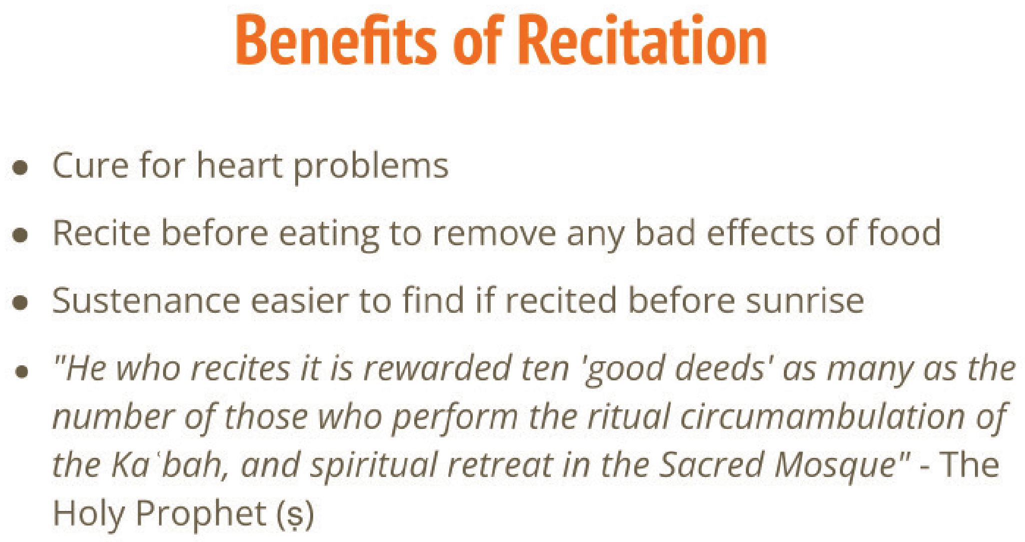
Chapter 106:
Sūrah Quraysh

Zamena Momin

**My Notes:**

# Chapter 106: Sūrah Quraysh

## Benefits of the Sūrah



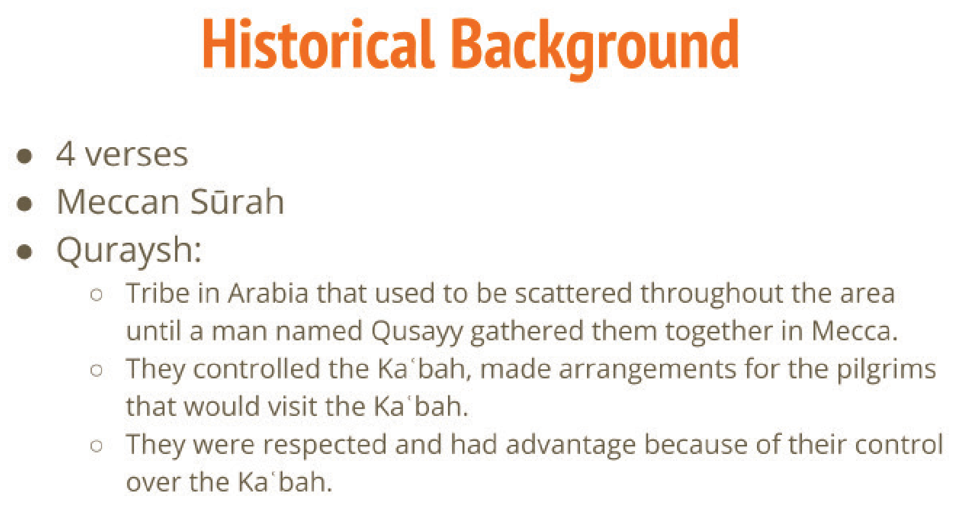
### Benefits of Recitation

- Cure for heart problems
- Recite before eating to remove any bad effects of food
- Sustenance easier to find if recited before sunrise
- *"He who recites it is rewarded ten 'good deeds' as many as the number of those who perform the ritual circumambulation of the Kaʿbah, and spiritual retreat in the Sacred Mosque"* - The Holy Prophet (ṣ)

**My Notes:**

# Chapter 106: Sūrah Quraysh

Historical background



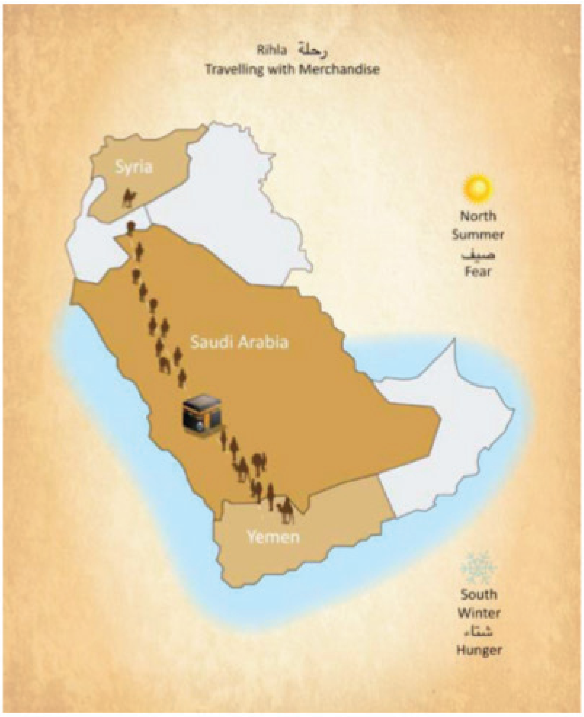
## Historical Background

- 4 verses
- Meccan Sūrah
- Quraysh:
    - Tribe in Arabia that used to be scattered throughout the area until a man named Qusayy gathered them together in Mecca.
    - They controlled the Kaʿbah, made arrangements for the pilgrims that would visit the Kaʿbah.
    - They were respected and had advantage because of their control over the Kaʿbah.

**My Notes:**

## Historical Background cont.

- When Quraysh traveled they did not fear things would be stolen or they would be harmed.
- They were so respected that other tribes did not charge them fees/taxes to pass their areas.
- Mecca did not have fertile soil. The area was blessed to be in between two major cities for trade: Yemen (South) and Syria (North)


Rihla رحلة
Travelling with Merchandise
Syria
Saudi Arabia
Yemen
North
Summer
صيف
Fear
South
Winter
شتاء
Hunger

**My Notes:**

# Chapter 106: Sūrah Quraysh

Verse by Verse: V1

**V.1**

لِإِيلَٰفِ قُرَيْشٍ

- [In gratitude] for solidarity among the Quraysh
- Sūrah al-Fīl: we remembered the story of Abraha’s army being defeated. This increased the status of the Quraysh.
- Īlāf: means affection or uniting together
- The hearts of the Quraysh should have become affectionate towards Allah immediately.
    - Because: they were given mercy, protection, safety, and honor.

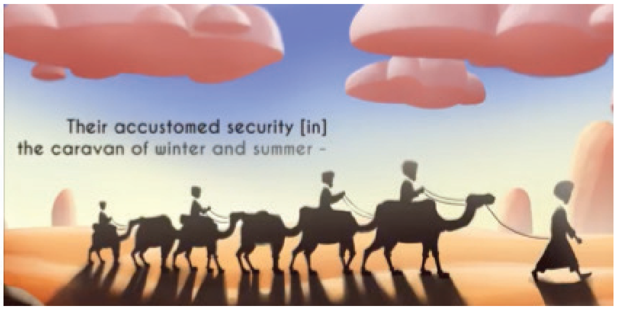
## My Notes:

# Chapter 106: Sūrah Quraysh

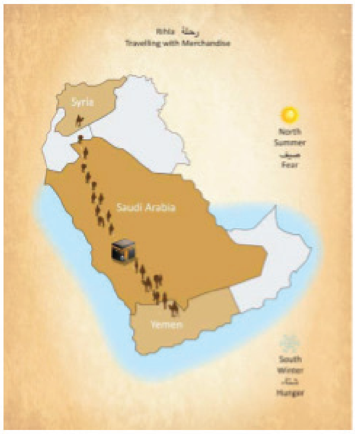
Verse by Verse: V2

## V.2

إِيلَٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ


Their accustomed security [in]
the caravan of winter and summer –

- The Quraysh would go to Syria in Summer and Yemen in Winter.
- 2nd Īlāf: draws attention to the protection of their trade.
- Riḥlah: travel with merchandise

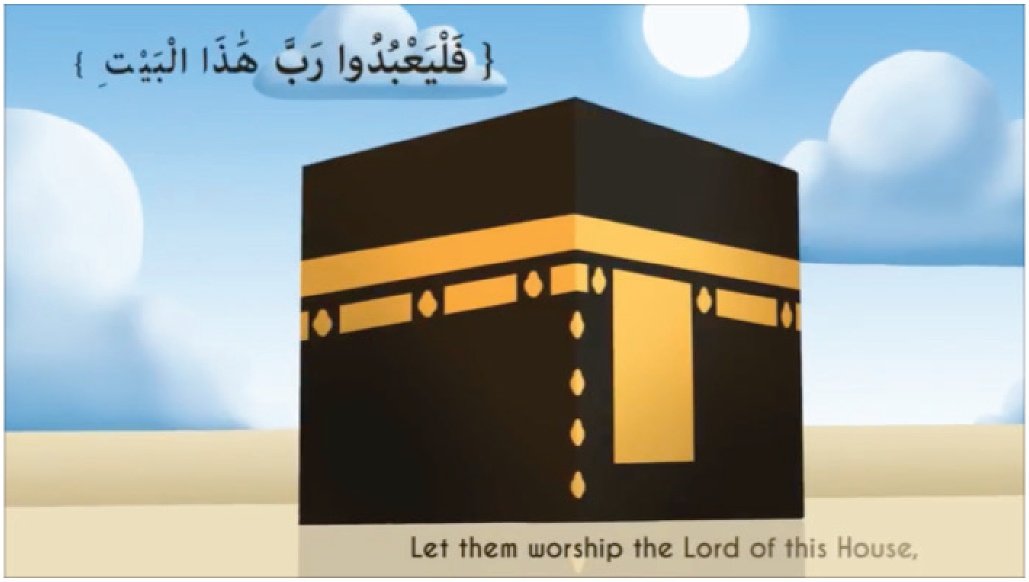

Rihla رحلة
Travelling with Merchandise
Syria
Saudi Arabia
Yemen
North
Summer
صيف
Fear
South
Winter
شتاء
Hunger

**My Notes:**

# Chapter 106: Sūrah Quraysh

Verse by Verse: V3

**V.3:**


{ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ }
Let them worship the Lord of this House,

- They should have been grateful and worshiped Allah (swt)
- The Quraysh had been the greatest enemies of the Prophet Muḥammad (ṣ)

## My Notes:

# Chapter 106: Sūrah Quraysh

Verse by Verse: V4

**V.4:**

الَّذِي أَطْعَمَهُم مِّن جُوعٍ {
} وَآمَنَهُم مِّنْ خَوْفٍ

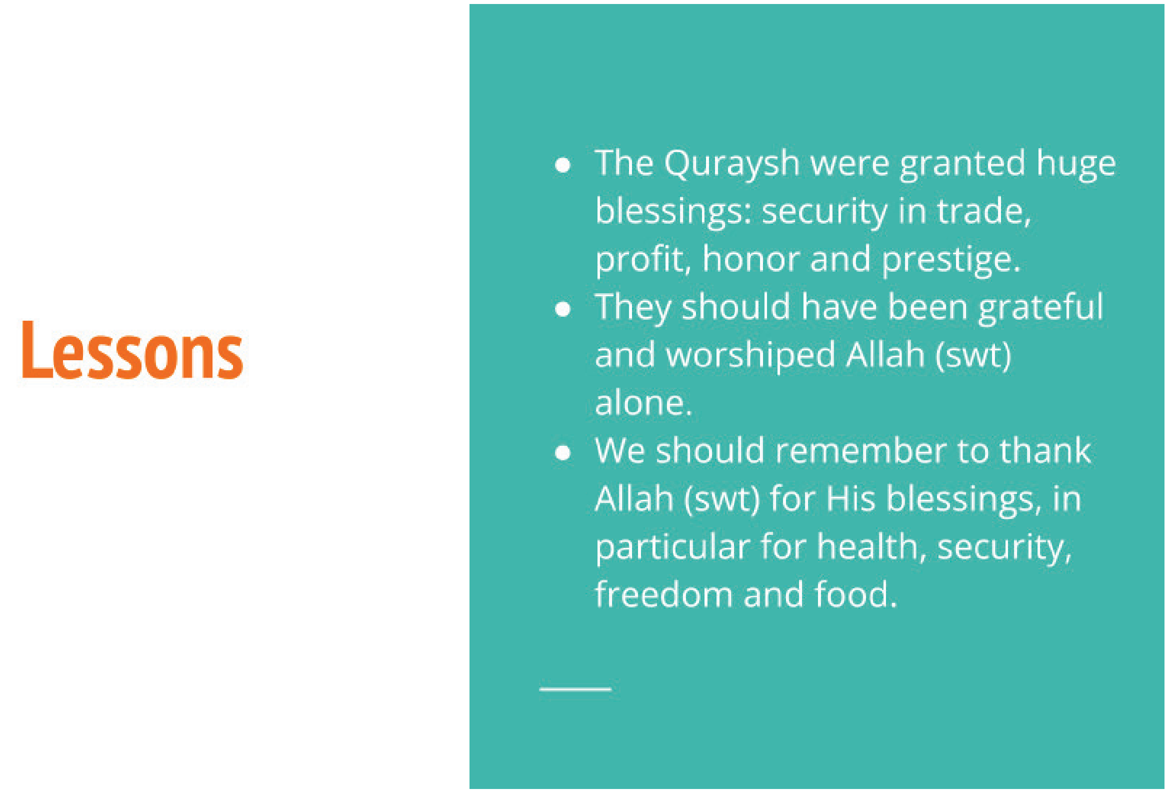
Who has fed them,
[saving them] from hunger
and made them safe,
[saving them] from fear.

- A warning that brings attention to the Power of Allah (swt)
- They were given food, and protection by Allah (swt)

**My Notes:**

# Chapter 106: Sūrah Quraysh

Lesson from the Sūrah



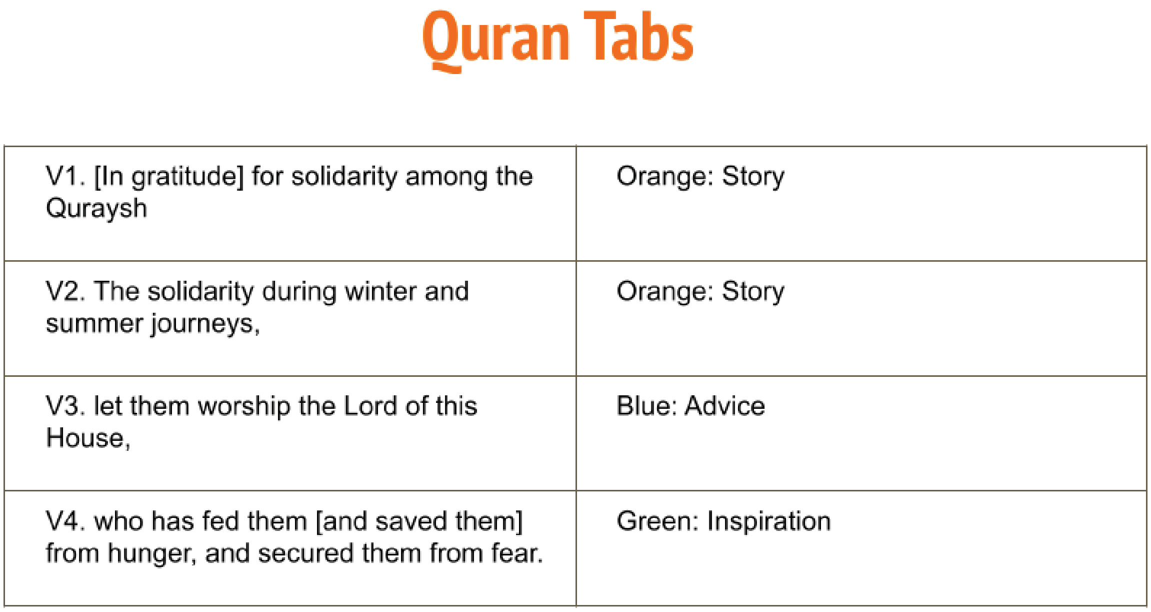
## Lessons

- The Quraysh were granted huge blessings: security in trade, profit, honor and prestige.
- They should have been grateful and worshiped Allah (swt) alone.
- We should remember to thank Allah (swt) for His blessings, in particular for health, security, freedom and food.

**My Notes:**

# Chapter 106: Sūrah Quraysh

Qurʾān Tabs



## Quran Tabs

| | |
|---|---|
| V1. [In gratitude] for solidarity among the Quraysh | Orange: Story |
| V2. The solidarity during winter and summer journeys, | Orange: Story |
| V3. let them worship the Lord of this House, | Blue: Advice |
| V4. who has fed them [and saved them] from hunger, and secured them from fear. | Green: Inspiration |

**My Notes:**

# Chapter 106: Sūrah Quraysh

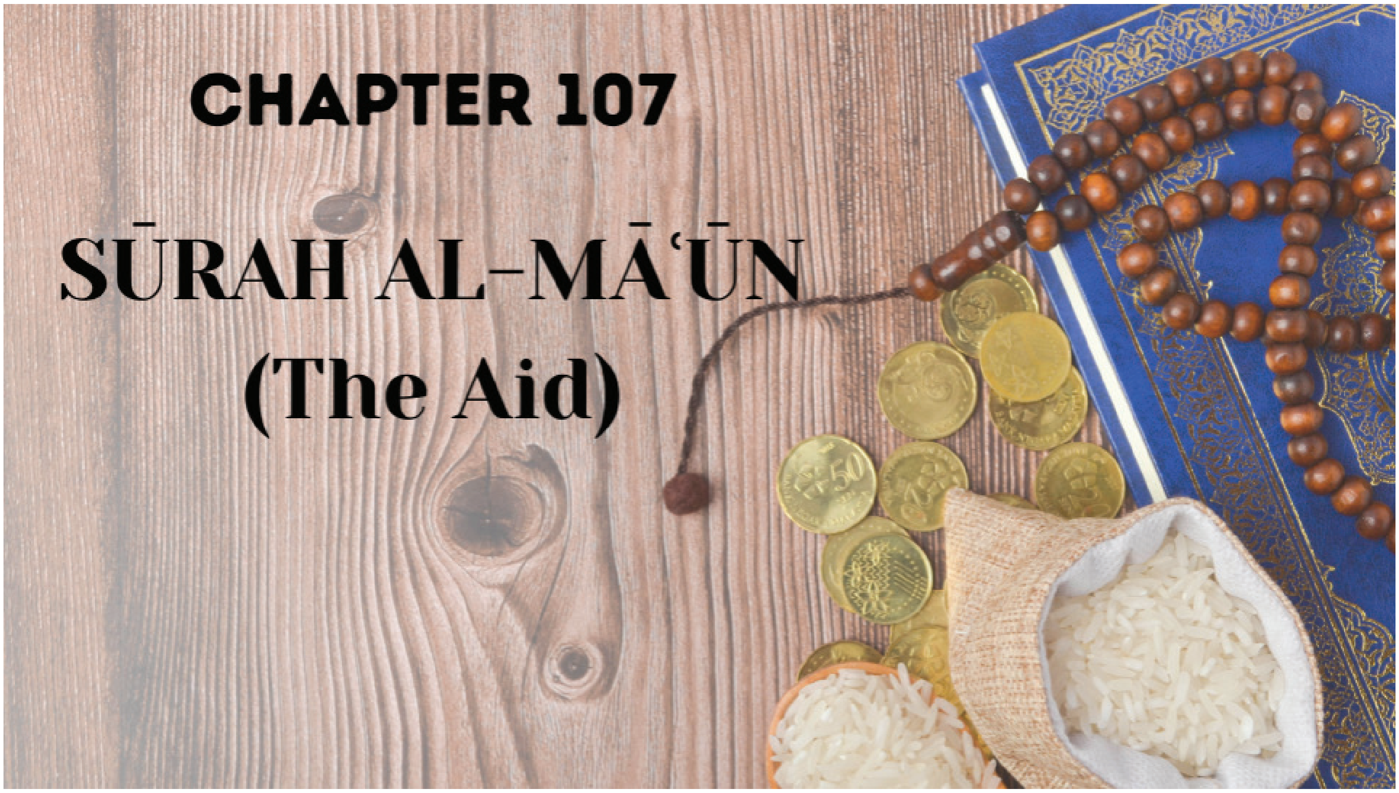
Duʿās

## Duʿās

- O Lord! Give us the success of worshipping You, being grateful for the blessings, and guarding this Great House.
- O Lord! Increase the glory and respect of this important Islamic Center every day, and set it as a link for the connection between the Muslims in the world.
- O Lord! Cut off the hands of all wicked enemies from it and banish away all those who abuse this great center.

**My Notes:**

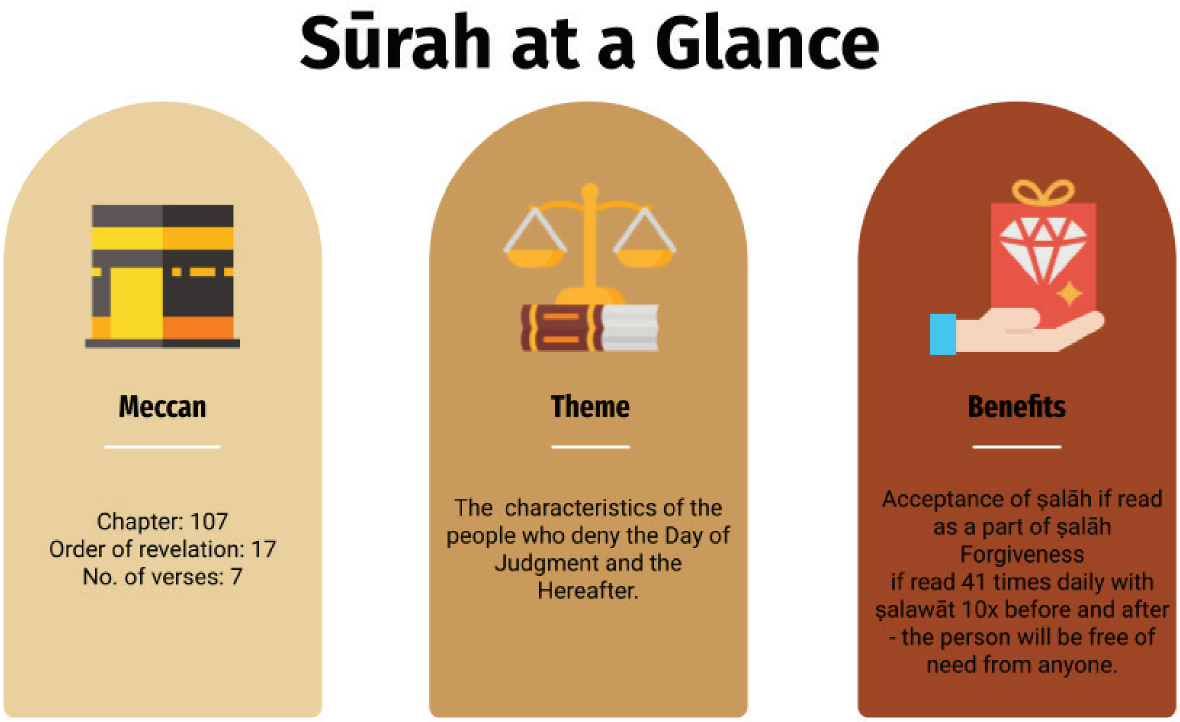
# Chapter 107: Sūrah al-Māʿūn


CHAPTER 107
SŪRAH AL-MĀʿŪN
(The Aid)

My Notes:

# Chapter 107:  Sūrah al-Māʿūn

Sūrah at a Glance



## Sūrah at a Glance

**Meccan**

Chapter: 107
Order of revelation: 17
No. of verses: 7

**Theme**

The characteristics of the people who deny the Day of Judgment and the Hereafter.

**Benefits**

Acceptance of ṣalāh if read as a part of ṣalāh
Forgiveness
if read 41 times daily with ṣalawāt 10x before and after - the person will be free of need from anyone.

**My Notes:**

# Chapter 107: Sūrah al-Māʿūn

Benefits of the Sūrah

## Benefits of Reciting

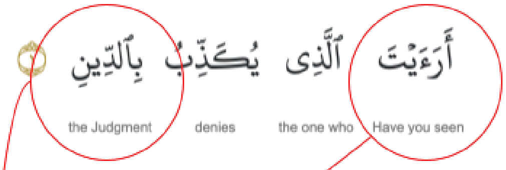
Allah will forgive the sins of whoever recites it, and he will be regarded as having paid his zakāt - Prophet Muḥammad (ṣ)

If someone recites it in his obligatory and optional prayers, Allah will accept his prayers and fast and will not try him about what he did in the short life of this world - Imām Jaʿfar aṣ-Ṣādiq (ʿa)

**My Notes:**

# Chapter 107: Sūrah al-Māʿūn

## Verse by Verse: V1



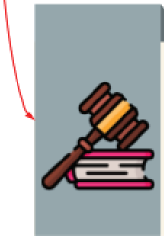
أَرَءَيْتَ
Have you seen
ٱلَّذِى
the one who
يُكَذِّبُ
denies
بِٱلدِّينِ
the Judgment
١

**1. Have you seen the person who denies the ‘final’ Judgement?**

**Have you seen..?**

Implies amazement - at the person who accepts faith and does not practice.

Why does Allah (swt) remind us of the day of judgement?



**Dīn**

Denying the religion of Islam, and also denying the Day of Retribution.

The people that deny it: Have no restriction because they see themselves as free to do whatever they want.

## My Notes:

# Chapter 107: Sūrah al-Māʿūn

Verse by Verse: V2 & V3

| | | | |
|---|---|---|---|
| فَذَٰلِكَ | ٱلَّذِى | يَدُعُّ | ٱلْيَتِيمَ ٢ |
| Then that | (is) the one who | repulses | the orphan |

| | | | | |
|---|---|---|---|---|
| وَلَا | يَحُضُّ | عَلَىٰ | طَعَامِ | ٱلْمِسْكِينِ ٣ |
| And (does) not | feel the urge | to | feed | the poor |

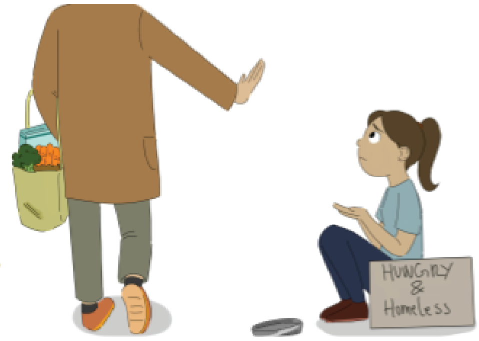
**2. That is the one who drives away the orphan,**

**3. and does not urge the feeding of the needy.**

The love of humanity is rooted in the love of Allah (swt)

Characterics of those who deny the day of resurrection:

**Push away the Orphans**
Orphans are the most vulnerable members of society.

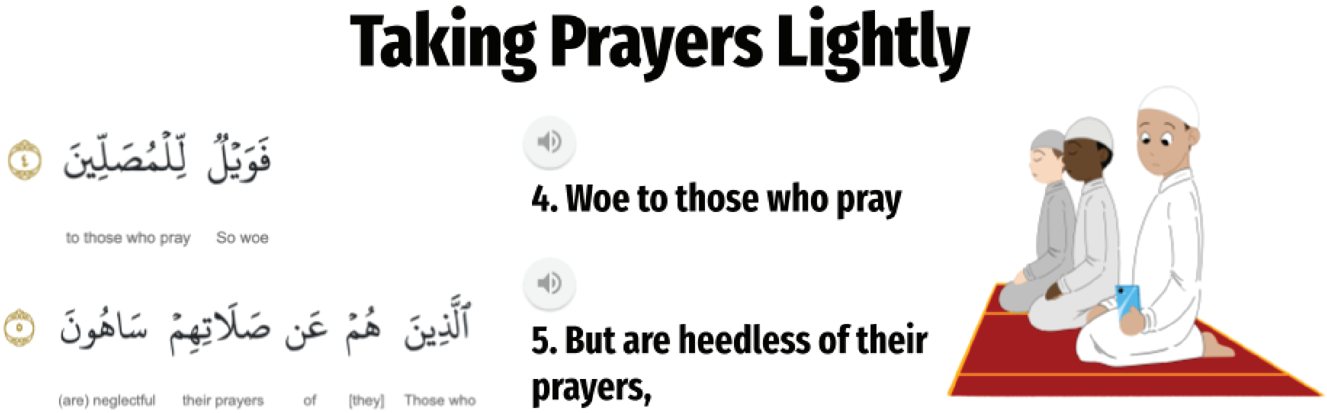


**Do not encourage others to feed the needy.**

## My Notes:

# Chapter 107: Sūrah al-Māʿūn

Verse by Verse: V4 & V5



## Taking Prayers Lightly

فَوَيْلٌ لِّلْمُصَلِّينَ ٤

to those who pray   So woe

**4. Woe to those who pray**

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥

(are) neglectful   their prayers   of   [they]   Those who

**5. But are heedless of their prayers,**

The people who miss the essence of ṣalāh and perform only it's physical movements for others to see.

- Allah (swt) reminds us that this causes the mercy of Allah (swt) to be blocked from themselves.

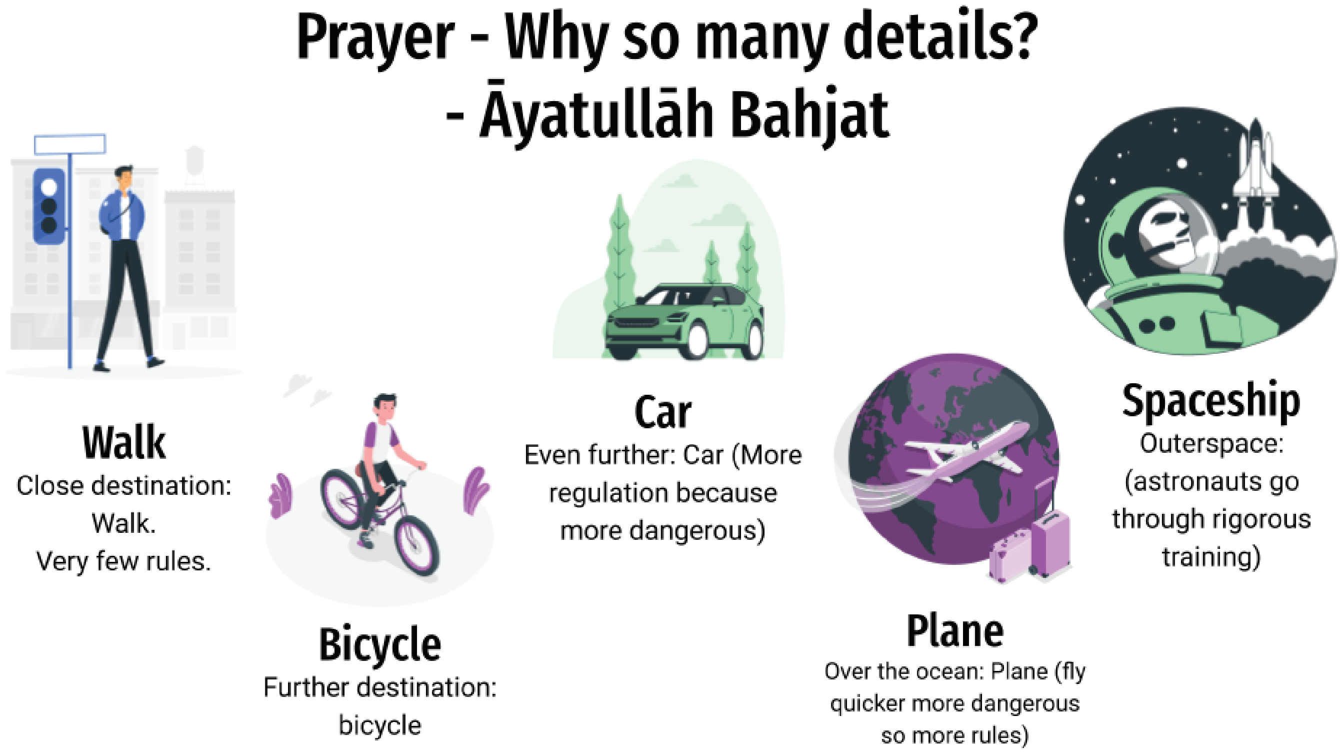
What is the essence of ṣalāh?

- Our connection to our source - our Creator
- Reminds us of our purpose and keeps us in check to make sure we are on track with our purpose.
- Reinforces our commitment to Allah (swt)

## My Notes:

# Chapter 107: Sūrah al-Māʿūn

Prayer details



## Prayer - Why so many details?
## - Āyatullāh Bahjat

**Walk**
Close destination:
Walk.
Very few rules.

**Bicycle**
Further destination:
bicycle

**Car**
Even further: Car (More
regulation because
more dangerous)

**Plane**
Over the ocean: Plane (fly
quicker more dangerous
so more rules)

**Spaceship**
Outerspace:
(astronauts go
through rigorous
training)

## My Notes:

# Chapter 107:  Sūrah al-Māʿūn

Benefits of prayer

## What is prayer?

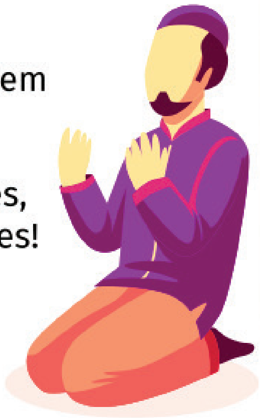
Prayer is the Miʿrāj of a believer: we are directly ascending to Allah (swt)

Prayer is the pillar of dīn

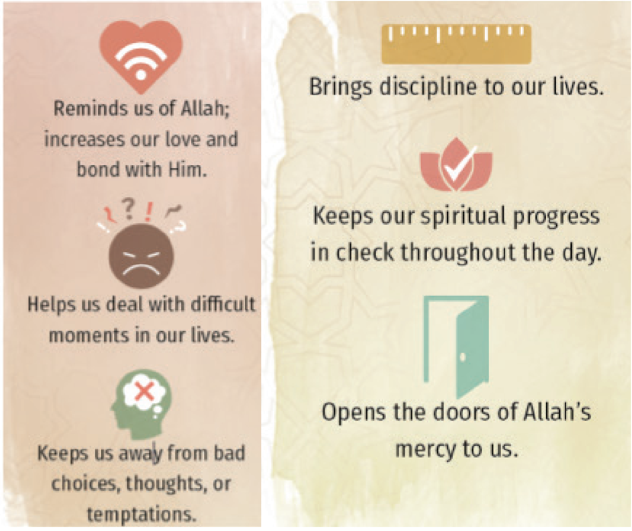
Prayer is our check in system with Allah (swt)

We must prepare ourselves, and abide by the guidelines!

They help us reach our destination safely, inshāʾAllāh.



## The Benefits of Salah



Reminds us of Allah; increases our love and bond with Him.

Helps us deal with difficult moments in our lives.

Keeps us away from bad choices, thoughts, or temptations.

Brings discipline to our lives.

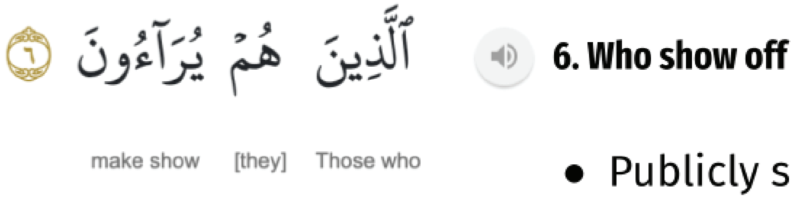
Keeps our spiritual progress in check throughout the day.

Opens the doors of Allah's mercy to us.

**My Notes:**

# Chapter 107:  Sūrah al-Māʿūn

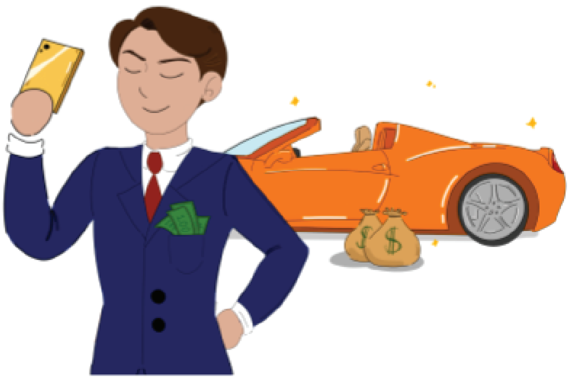
Verse by Verse: V6



ٱلَّذِينَ هُمْ يُرَآءُونَ ٦

| يُرَآءُونَ | هُمْ | ٱلَّذِينَ |
|---|---|---|
| make show | [they] | Those who |

**6. Who show off**

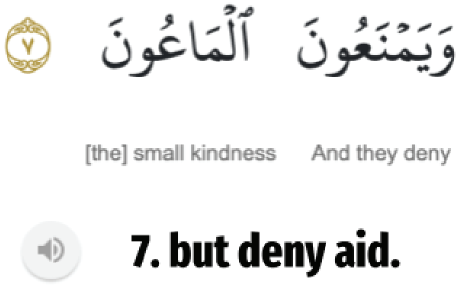


- Publicly showing off
- Importance of Intention
- Your behavior outside gives insight of what ṣalāh has on your life.
- What does it mean to be a Muslim?

**My Notes:**

# Chapter 107: Sūrah al-Māʿūn

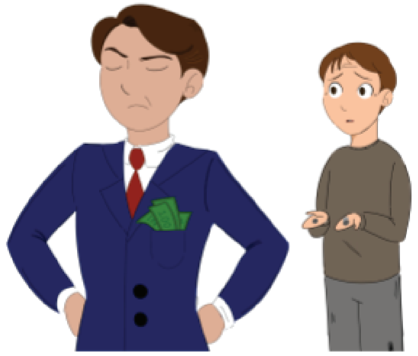
Verse by Verse: V7



وَيَمۡنَعُونَ ٱلۡمَاعُونَ ۷

| [the] small kindness | And they deny |
|---|---|

**7. but deny aid.**



Māʿūn: Smallest of useful things.

- Salt, water, fire, sugar, etc.

We must use all the tools that Allah (swt) has given us to help others.

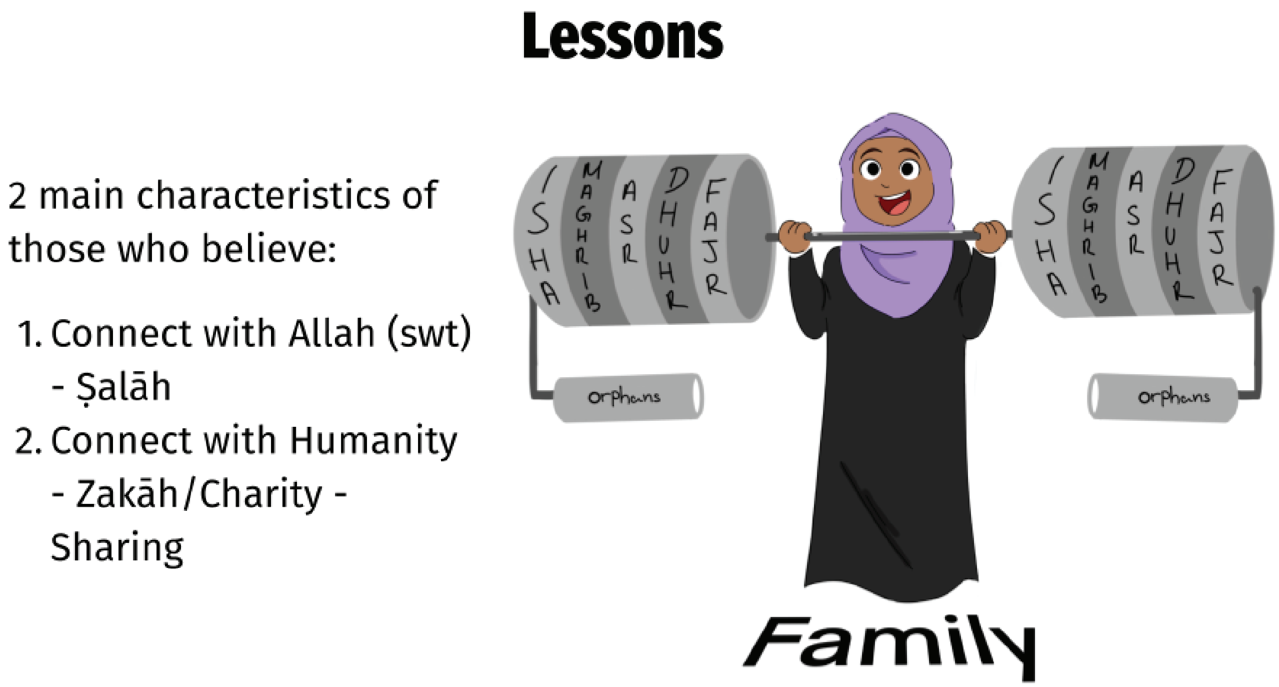
The Noble Prophet (s):

*"He who gave salt to anyone who needed it, it will be equal to freeing 60 slaves and he who gave water to one who needed it will be equal to giving life to a dead man."*

## My Notes:

# Chapter 107: Sūrah al-Māʿūn

Lessons from the Sūrah



## Lessons

2 main characteristics of those who believe:

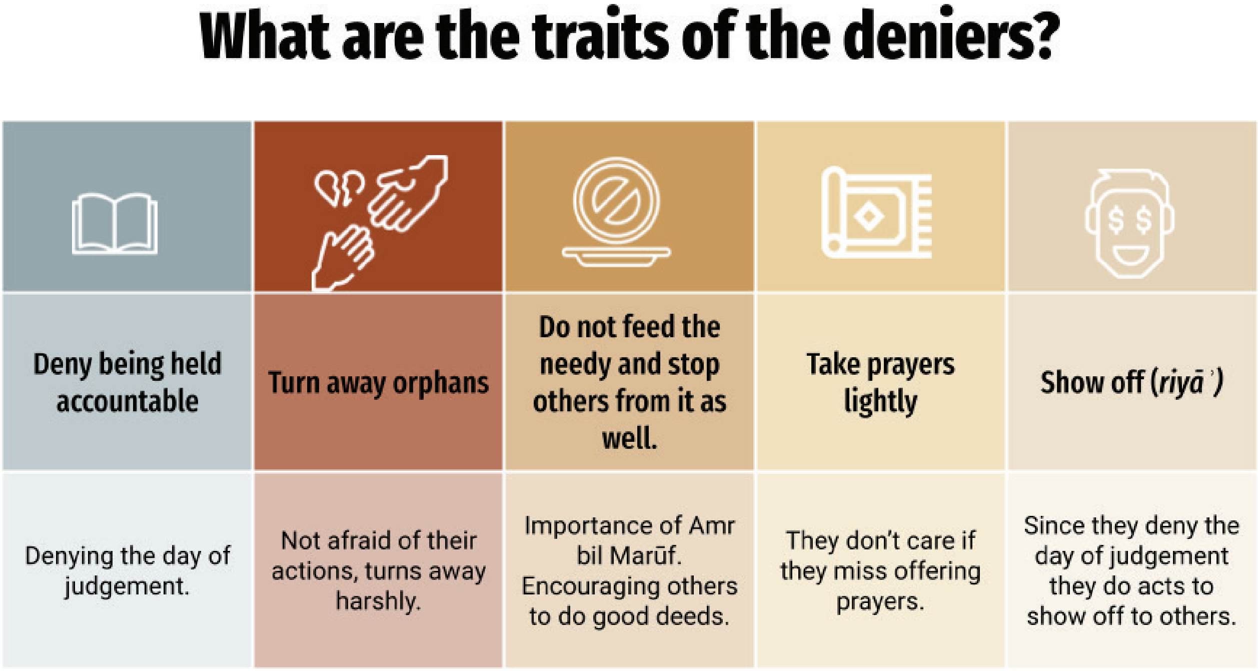
1. Connect with Allah (swt) - Ṣalāh
2. Connect with Humanity - Zakāh/Charity - Sharing

ISHA
MAGHRIB
ASR
DHUHR
FAJR
orphans
ISHA
MAGHRIB
ASR
DHUHR
FAJR
orphans
Family

**My Notes:**

# Chapter 107: Sūrah al-Māʿūn

Traits of the deniers



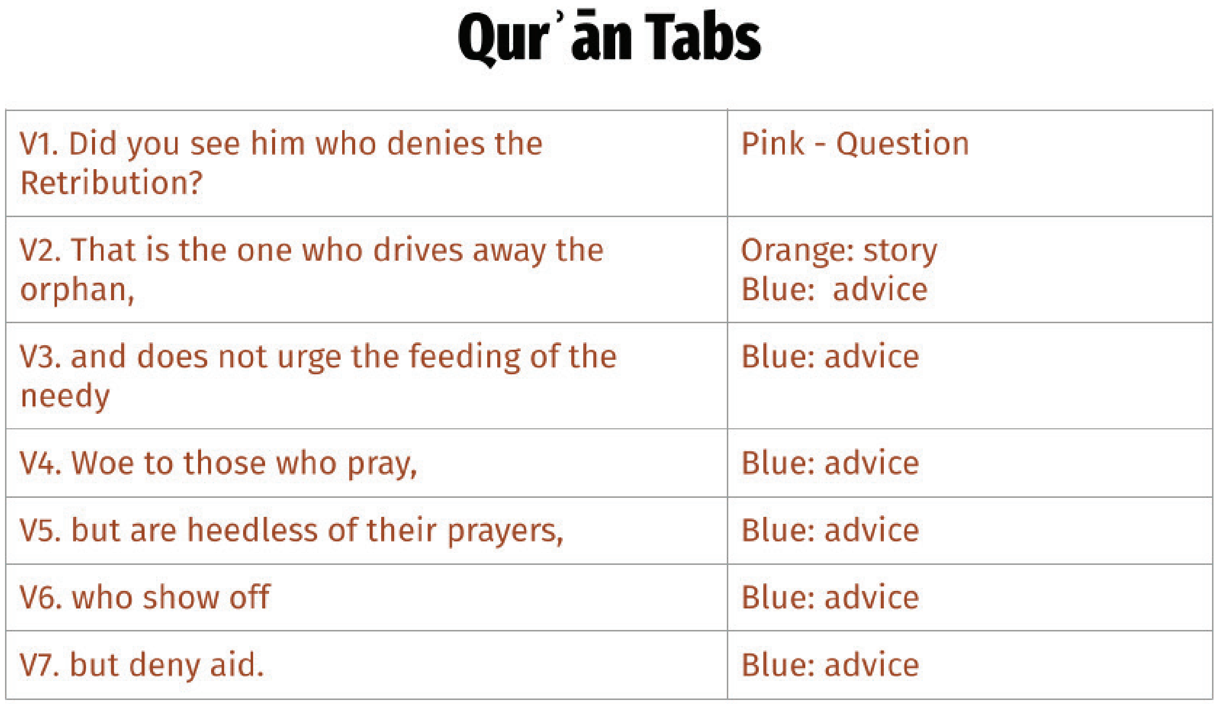
## What are the traits of the deniers?

| **Deny being held accountable** | **Turn away orphans** | **Do not feed the needy and stop others from it as well.** | **Take prayers lightly** | **Show off (*riyāʾ*)** |
|---|---|---|---|---|
| Denying the day of judgement. | Not afraid of their actions, turns away harshly. | Importance of Amr bil Marūf. Encouraging others to do good deeds. | They don't care if they miss offering prayers. | Since they deny the day of judgement they do acts to show off to others. |

**My Notes:**

# Chapter 107: Sūrah al-Māʿūn

Qurʾān Tabs



## Qurʾān Tabs

| | |
|---|---|
| V1. Did you see him who denies the Retribution? | Pink - Question |
| V2. That is the one who drives away the orphan, | Orange: story<br>Blue: advice |
| V3. and does not urge the feeding of the needy | Blue: advice |
| V4. Woe to those who pray, | Blue: advice |
| V5. but are heedless of their prayers, | Blue: advice |
| V6. who show off | Blue: advice |
| V7. but deny aid. | Blue: advice |

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

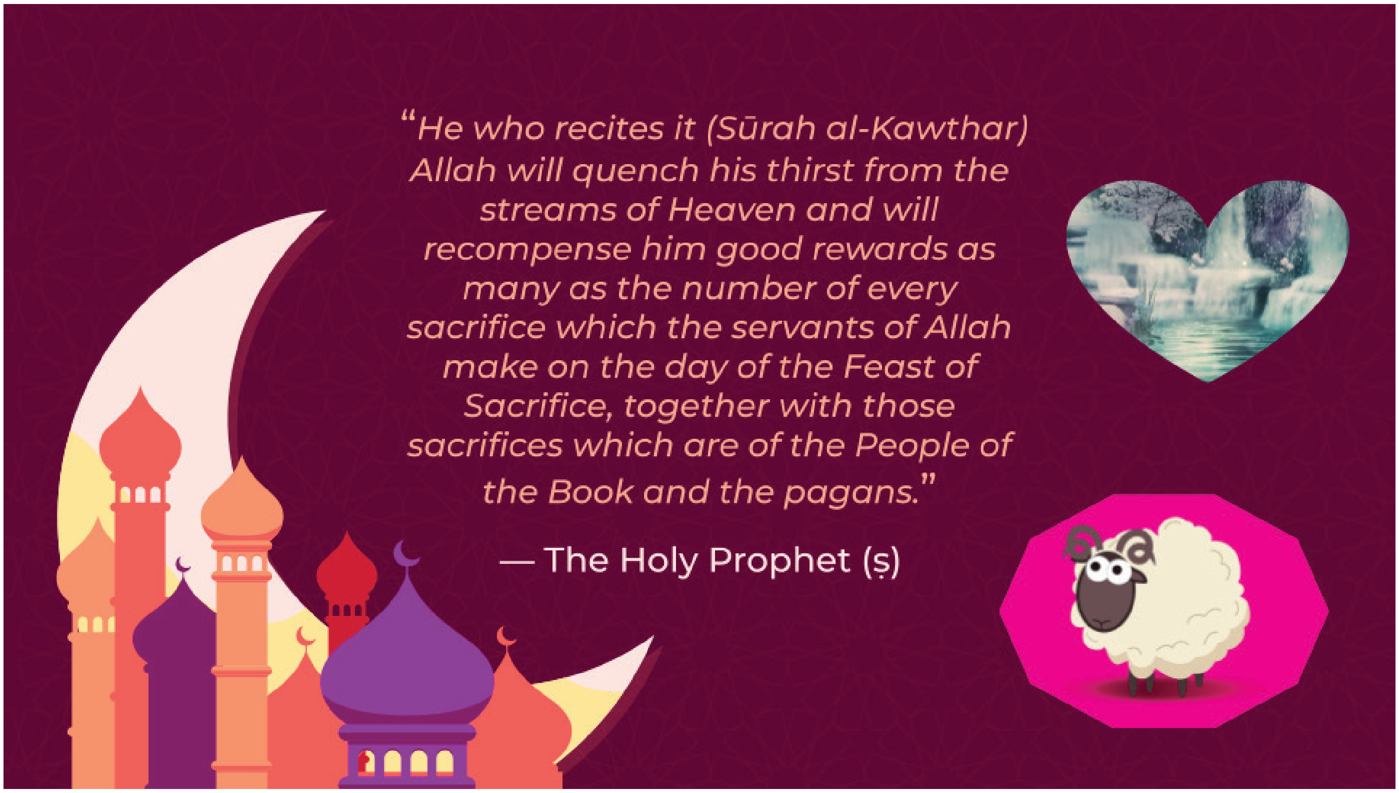
Sūrah
al-Kawthar

Chapter 108

My Notes:

# Chapter 108: Sūrah al-Kawthar

Rewards of Recitation



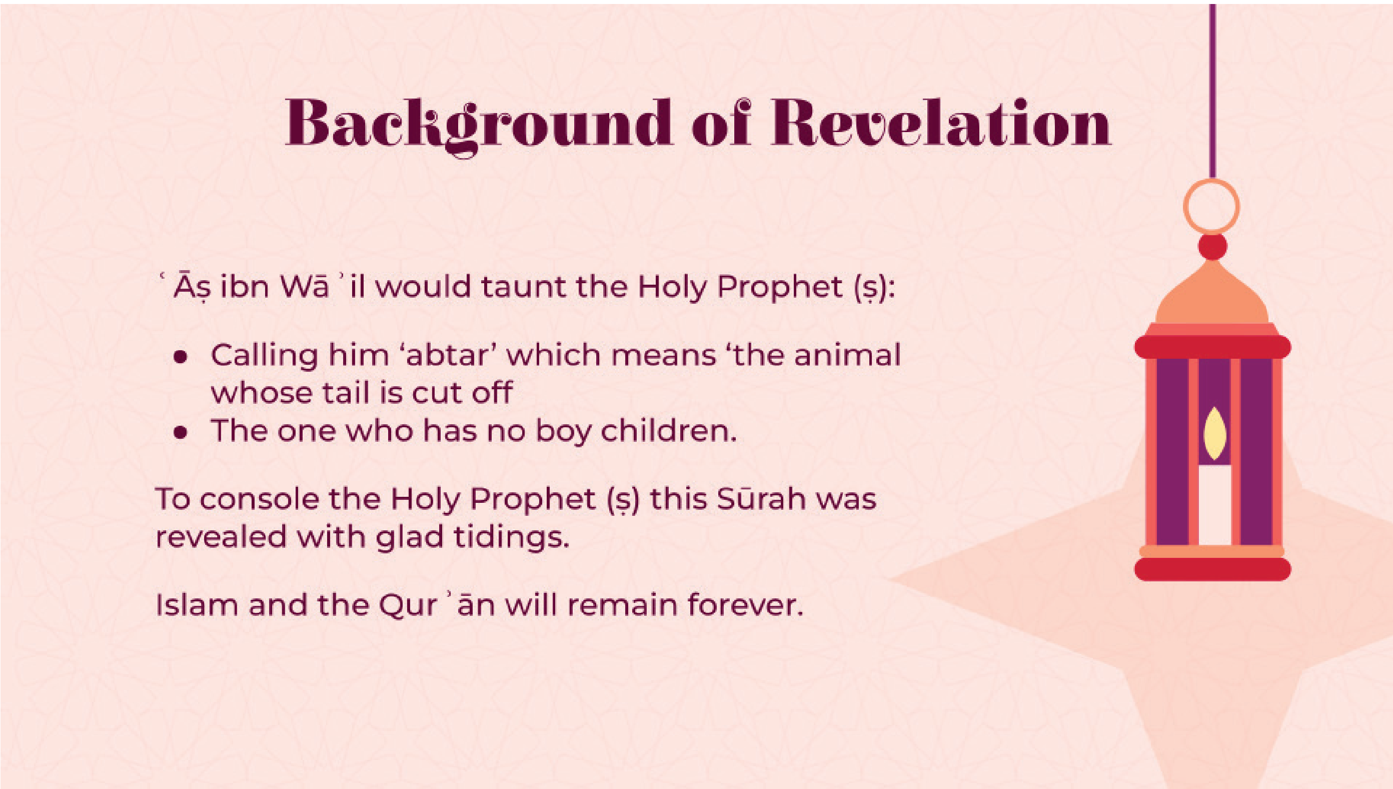
*“He who recites it (Sūrah al-Kawthar) Allah will quench his thirst from the streams of Heaven and will recompense him good rewards as many as the number of every sacrifice which the servants of Allah make on the day of the Feast of Sacrifice, together with those sacrifices which are of the People of the Book and the pagans.”*

— The Holy Prophet (ṣ)

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

Backgroud of relevation



## Background of Revelation

ʿĀṣ ibn Wāʾil would taunt the Holy Prophet (ṣ):

- Calling him ‘abtar’ which means ‘the animal whose tail is cut off
- The one who has no boy children.

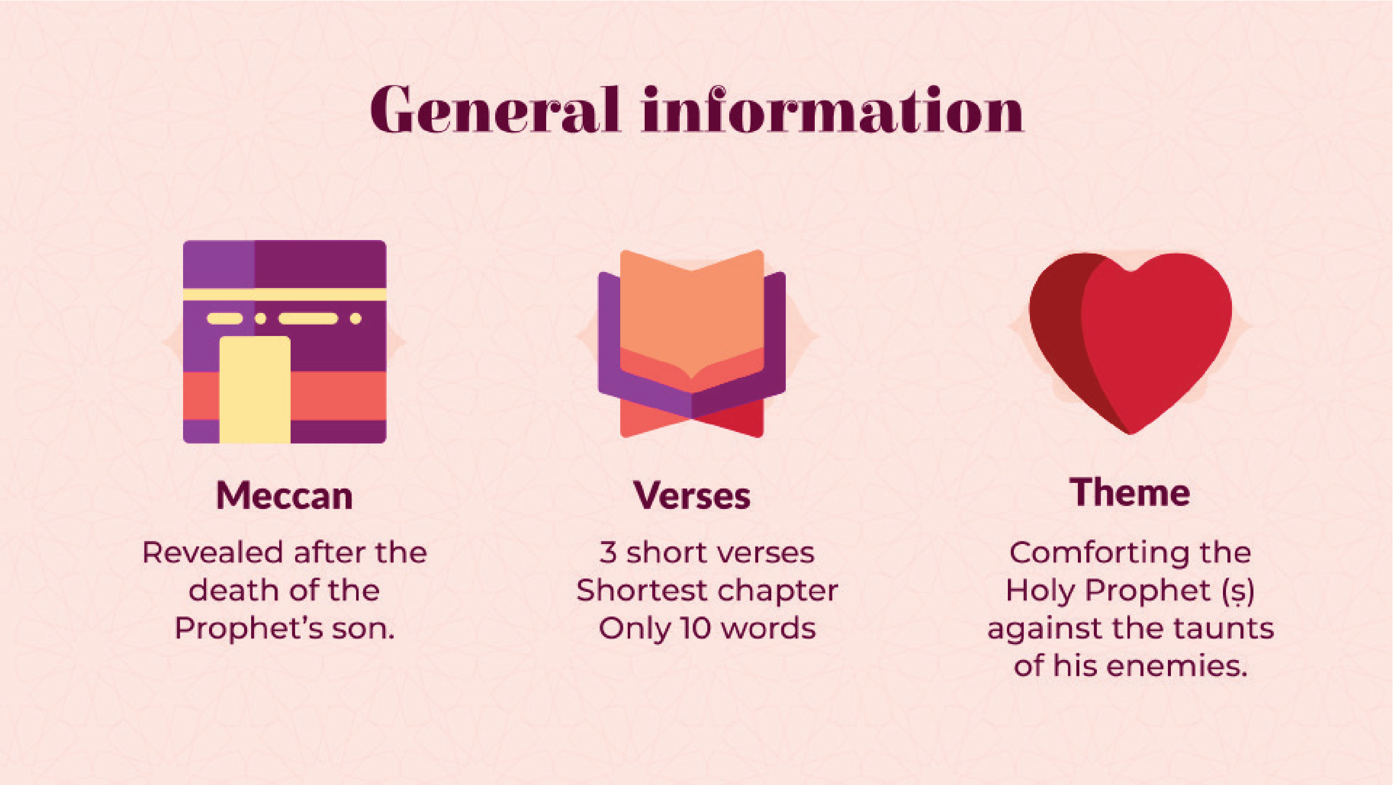
To console the Holy Prophet (ṣ) this Sūrah was revealed with glad tidings.

Islam and the Qurʾān will remain forever.

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

Breakdown of Sūrah



## General information

**Meccan**

Revealed after the
death of the
Prophet’s son.

**Verses**

3 short verses
Shortest chapter
Only 10 words

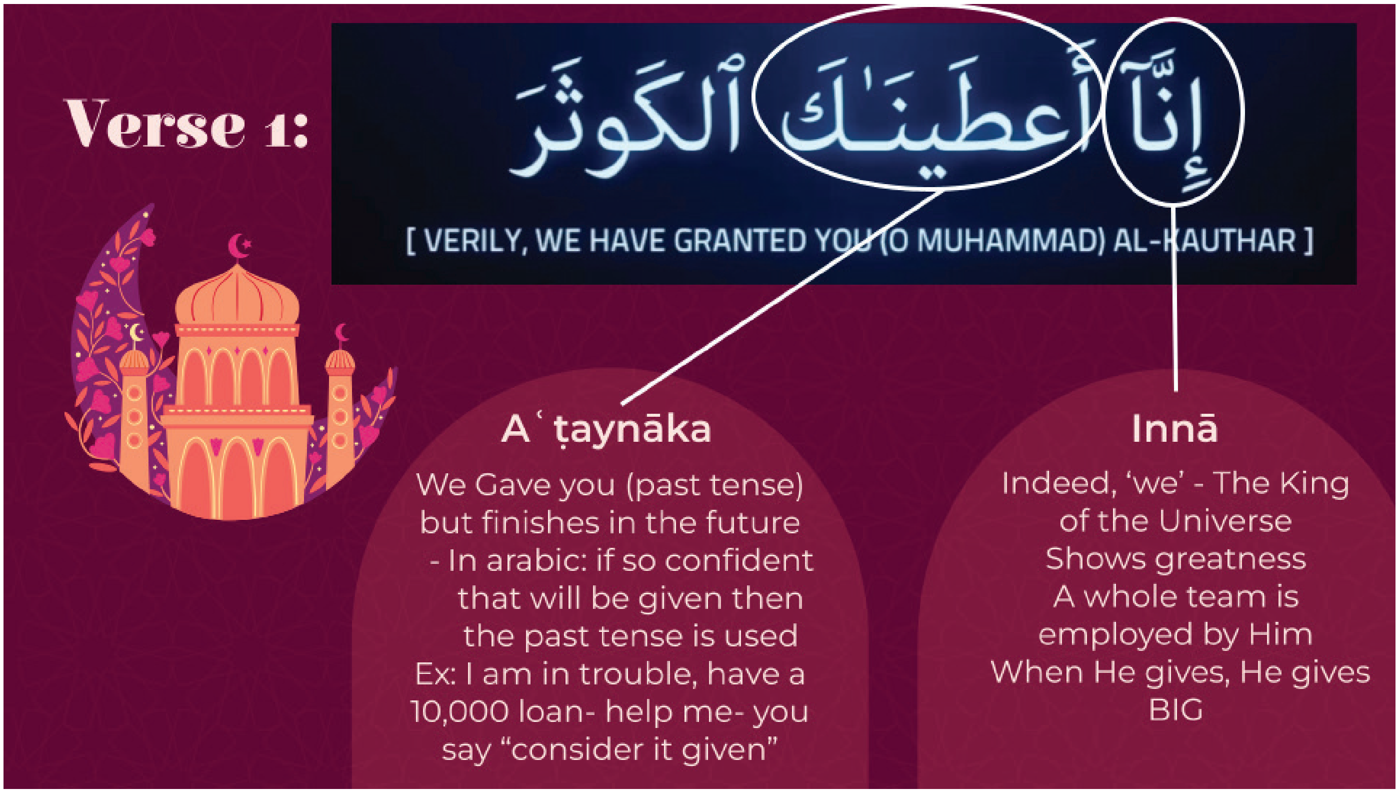
**Theme**

Comforting the
Holy Prophet (ṣ)
against the taunts
of his enemies.

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

Verse by Verse: V1



**Verse 1:**

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ

[ VERILY, WE HAVE GRANTED YOU (O MUHAMMAD) AL-KAUTHAR ]

**Aʿṭaynāka**

We Gave you (past tense)
but finishes in the future
- In arabic: if so confident
that will be given then
the past tense is used
Ex: I am in trouble, have a
10,000 loan- help me- you
say “consider it given”

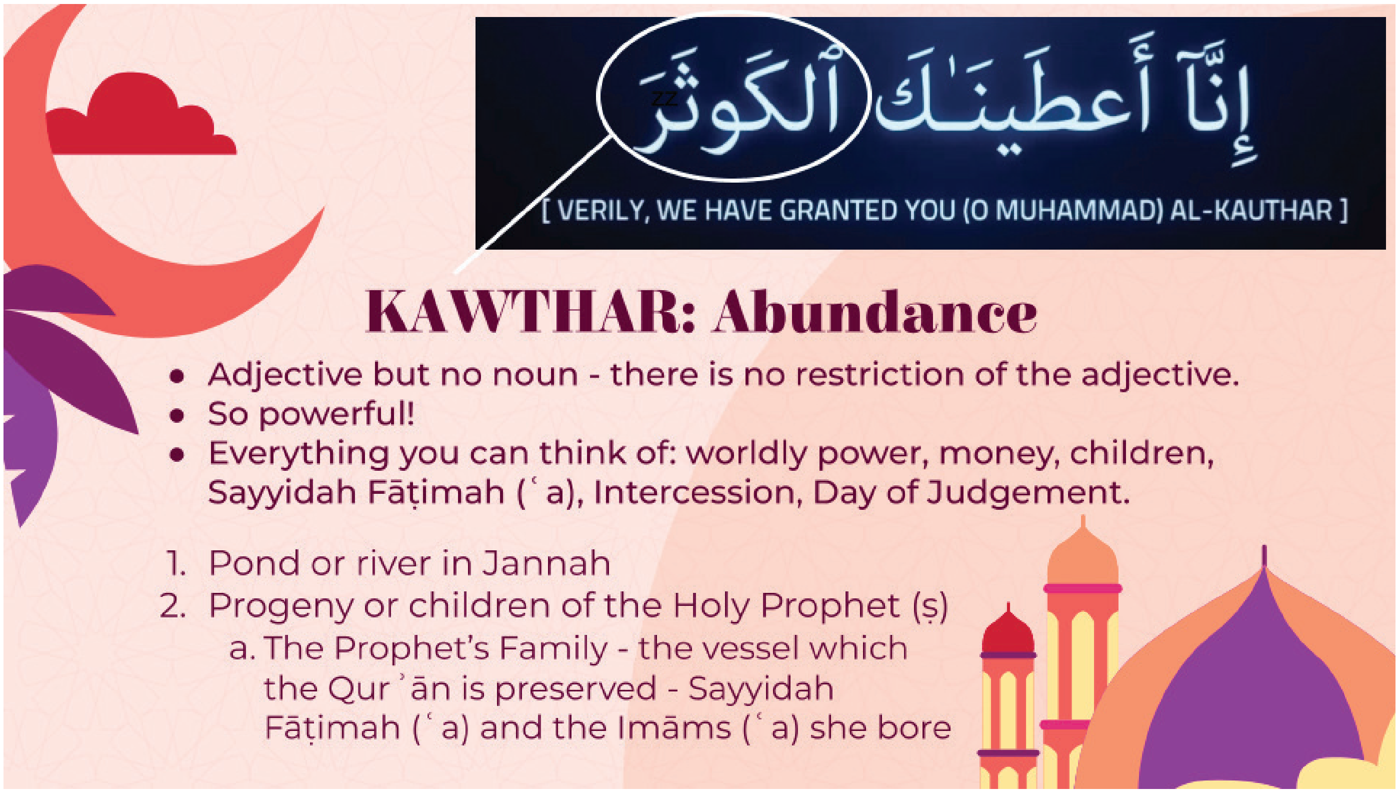
**Innā**

Indeed, ‘we’ - The King
of the Universe
Shows greatness
A whole team is
employed by Him
When He gives, He gives
BIG

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

Verse by Verse: V1 cont.



إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ

[ VERILY, WE HAVE GRANTED YOU (O MUHAMMAD) AL-KAUTHAR ]

## KAWTHAR: Abundance

- Adjective but no noun - there is no restriction of the adjective.
- So powerful!
- Everything you can think of: worldly power, money, children, Sayyidah Fāṭimah (ʿa), Intercession, Day of Judgement.

1. Pond or river in Jannah
2. Progeny or children of the Holy Prophet (ṣ)
    a. The Prophet's Family - the vessel which the Qurʾān is preserved - Sayyidah Fāṭimah (ʿa) and the Imāms (ʿa) she bore

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

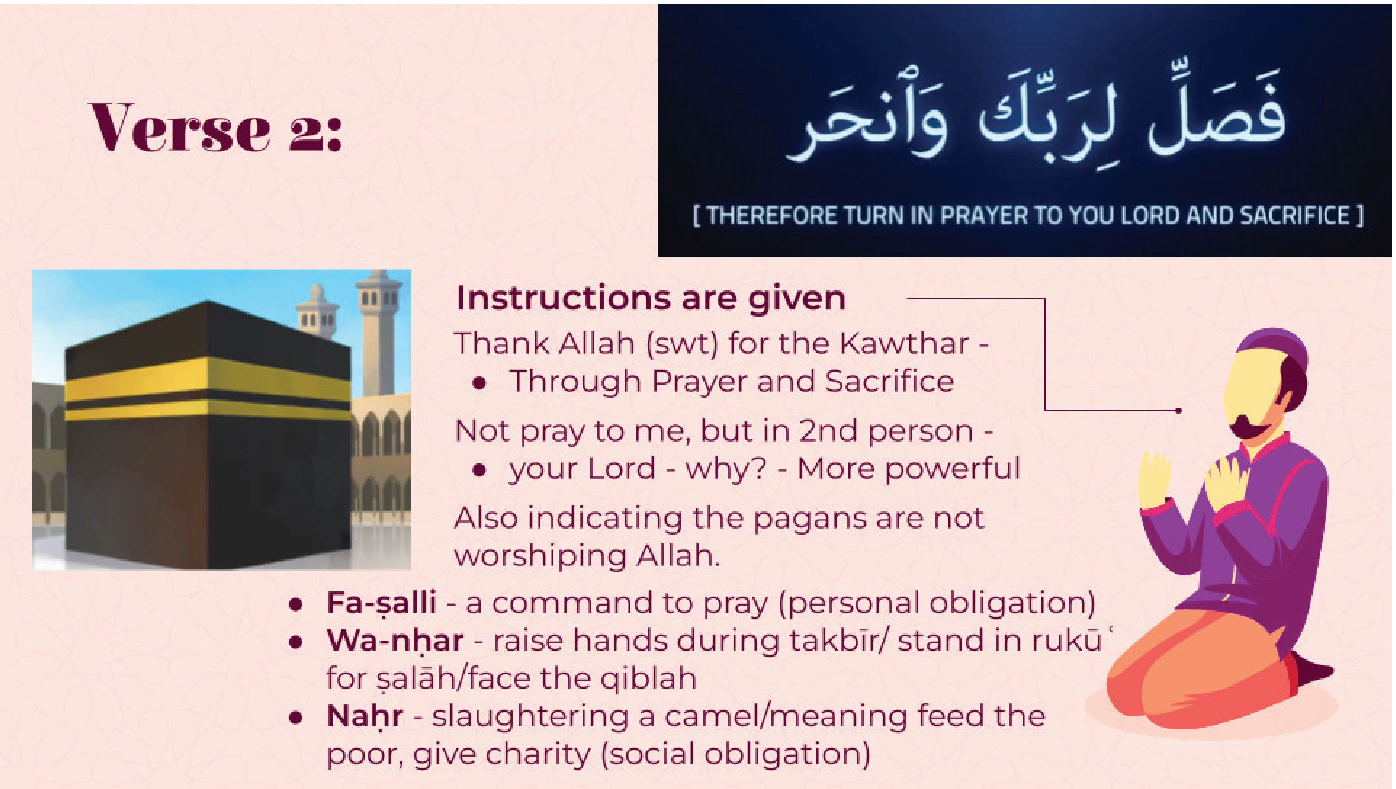
Ḥadīth by the Prophet (ṣ)

> “It is a stream in Heaven, whiter than milk, more clear than a goblet (of crystal) with dome shaped ornaments from pearls and rubies…”
>
> \- The Holy Prophet (ṣ)

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

Verse by Verse: V2



## Verse 2:

فَصَلِّ لِرَبِّكَ وَٱنْحَرْ

[ THEREFORE TURN IN PRAYER TO YOU LORD AND SACRIFICE ]

**Instructions are given**

Thank Allah (swt) for the Kawthar -
- Through Prayer and Sacrifice

Not pray to me, but in 2nd person -
- your Lord - why? - More powerful

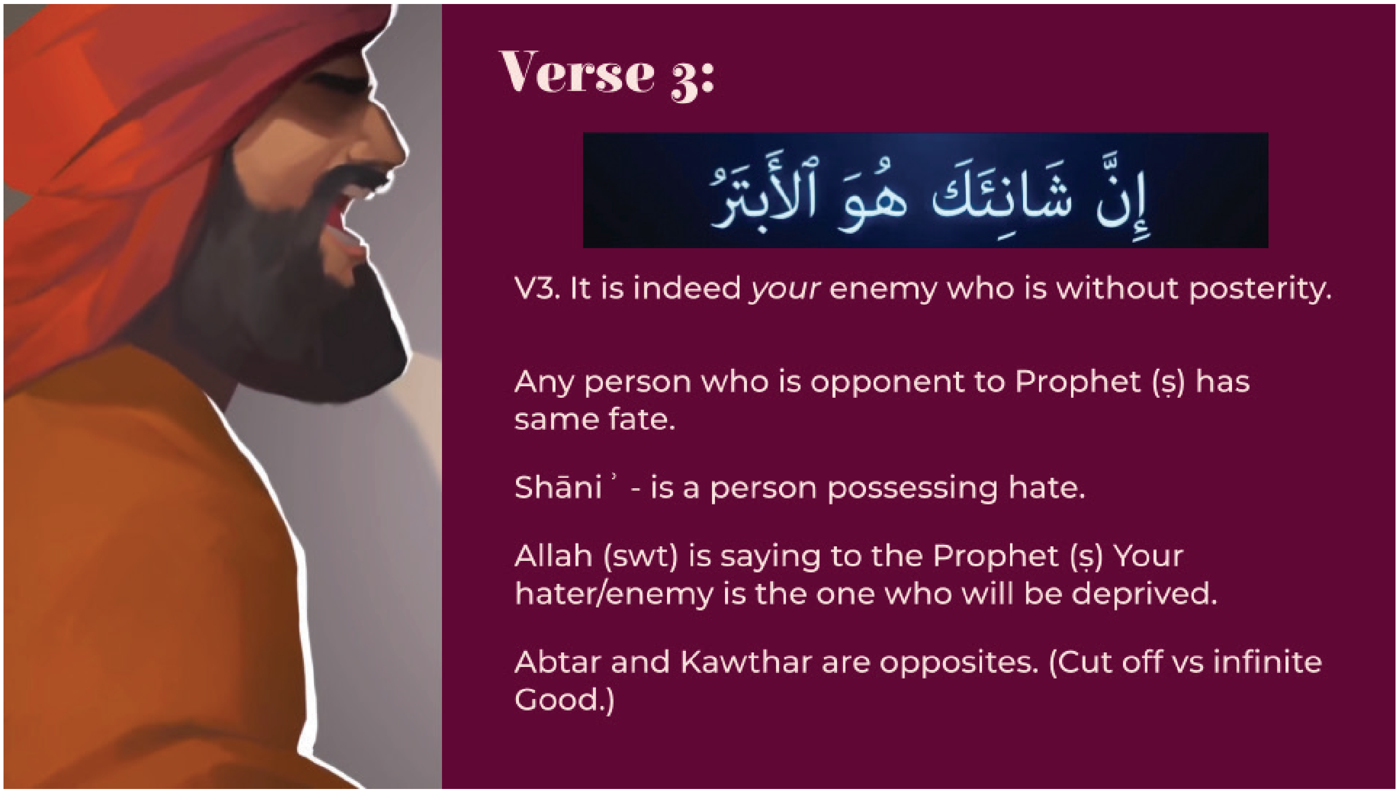
Also indicating the pagans are not worshiping Allah.

- **Fa-ṣalli** - a command to pray (personal obligation)
- **Wa-nḥar** - raise hands during takbīr/ stand in rukū for ṣalāh/face the qiblah
- **Naḥr** - slaughtering a camel/meaning feed the poor, give charity (social obligation)

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

Verse by Verse: V3



## Verse 3:

إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ

V3. It is indeed *your* enemy who is without posterity.

Any person who is opponent to Prophet (ṣ) has same fate.

Shāni ʾ - is a person possessing hate.

Allah (swt) is saying to the Prophet (ṣ) Your hater/enemy is the one who will be deprived.

Abtar and Kawthar are opposites. (Cut off vs infinite Good.)

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

## This sūrah is directed to the Holy Prophet (ṣ) but can be applied to all.

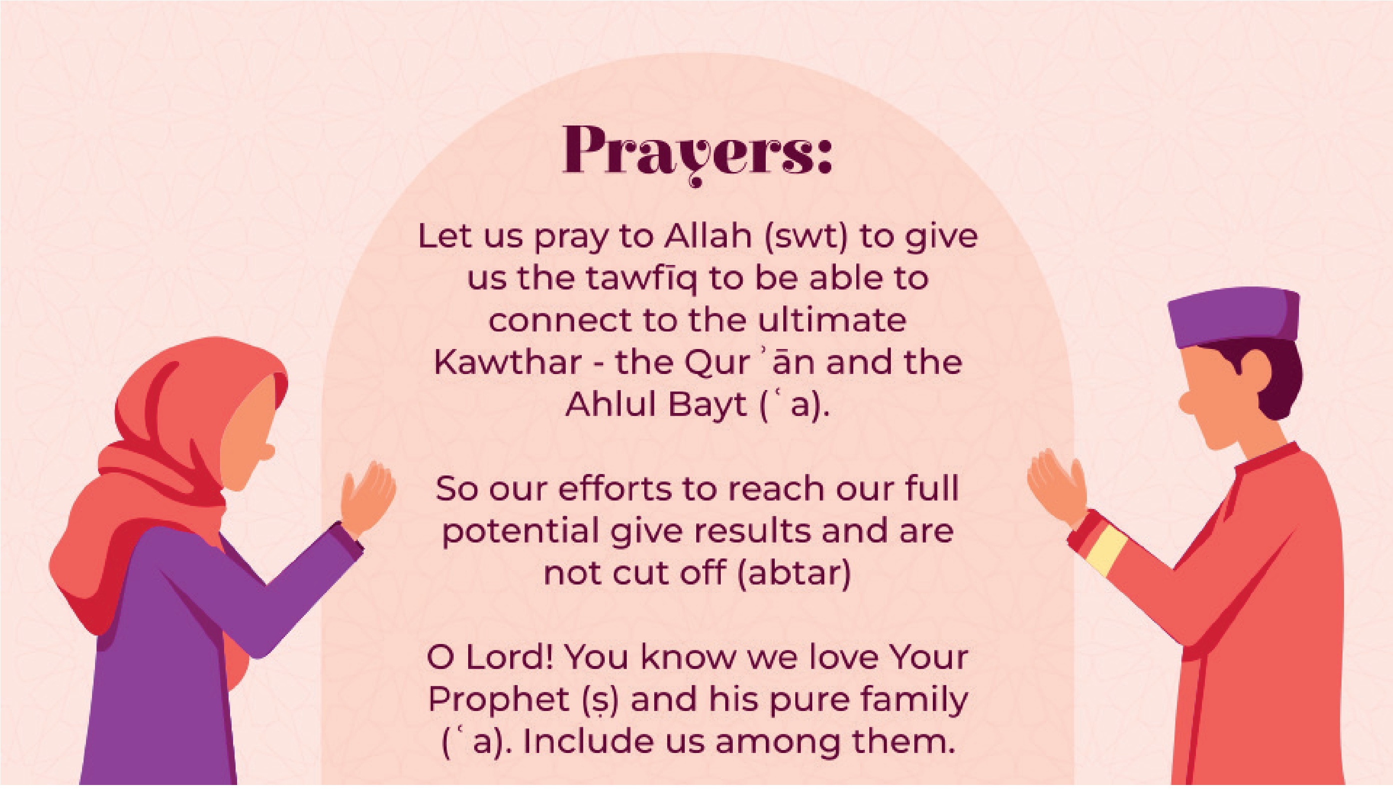
Those who Allah (swt) gives favors, must thank Him by showing servitude to Him alone and be charitable to people around them.

The enemies that trouble you out of hate, will be deprived of Allah's favors and be at a loss.

My Notes:

# Chapter 108: Sūrah al-Kawthar

Duʿāʾ



**Prayers:**

Let us pray to Allah (swt) to give us the tawfīq to be able to connect to the ultimate Kawthar - the Qurʾān and the Ahlul Bayt (ʿa).

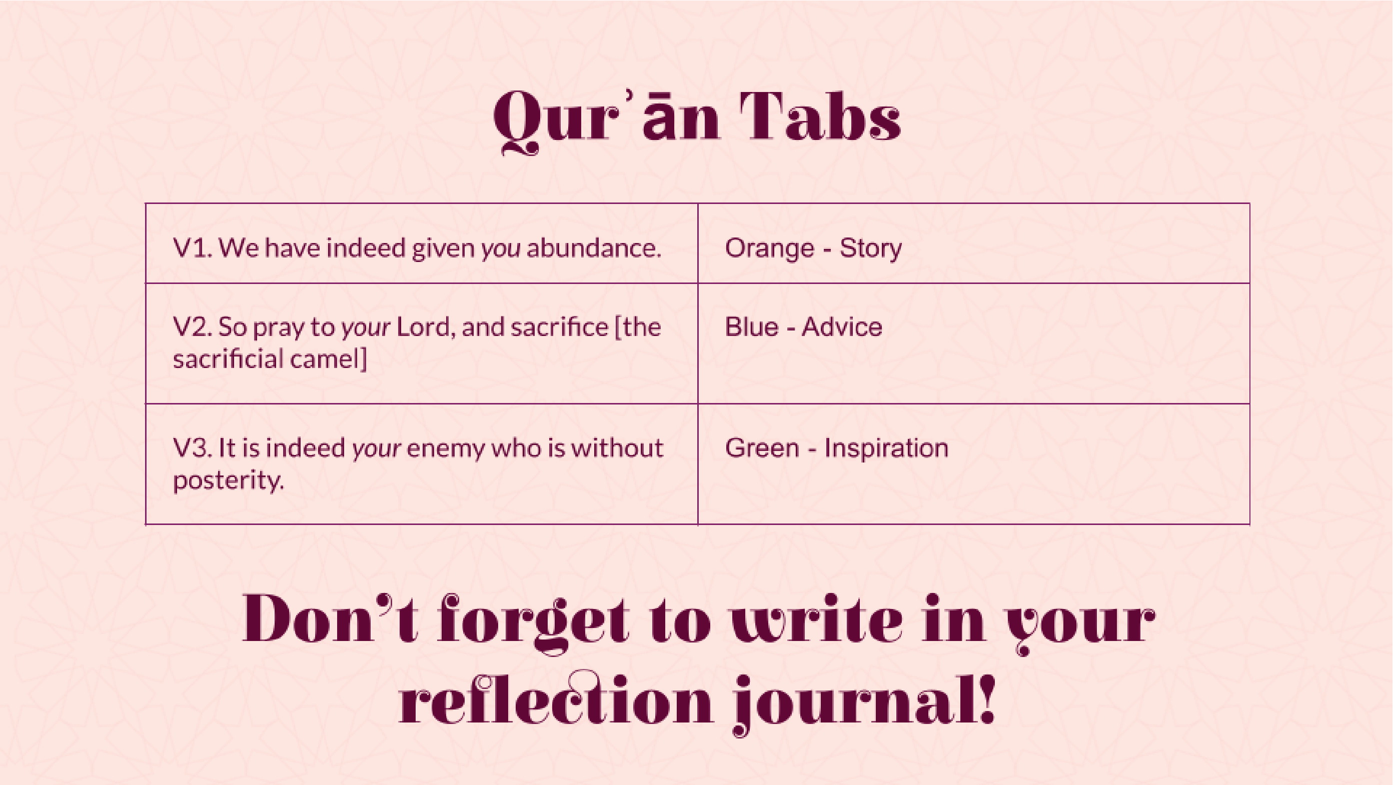
So our efforts to reach our full potential give results and are not cut off (abtar)

O Lord! You know we love Your Prophet (ṣ) and his pure family (ʿa). Include us among them.

**My Notes:**

# Chapter 108: Sūrah al-Kawthar

Qurʾān Tabs



## Qurʾān Tabs

| | |
|---|---|
| V1. We have indeed given *you* abundance. | Orange - Story |
| V2. So pray to *your* Lord, and sacrifice [the sacrificial camel] | Blue - Advice |
| V3. It is indeed *your* enemy who is without posterity. | Green - Inspiration |

**Don't forget to write in your reflection journal!**

**My Notes:**

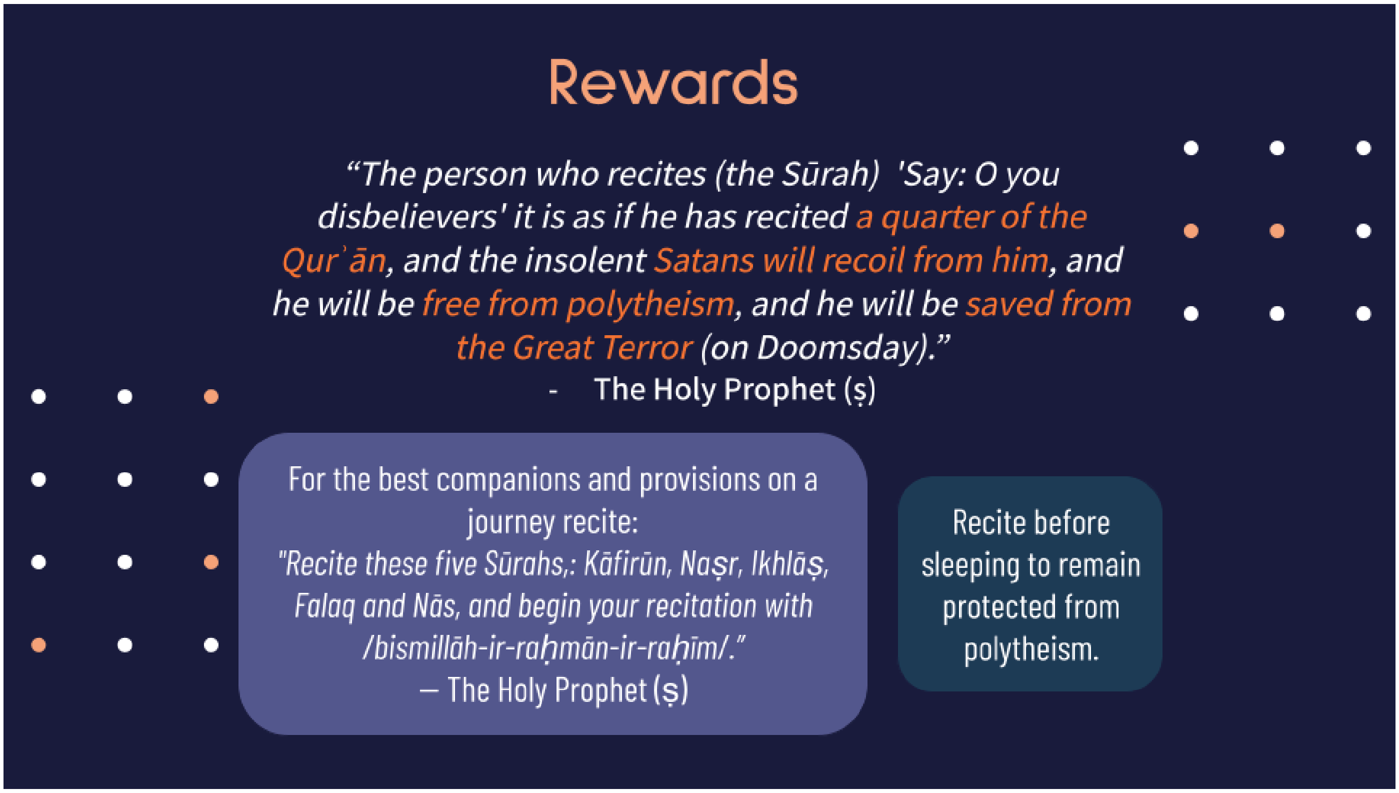
# Chapter 109: Sūrah al-Kāfirūn

Sūrah al-Kāfirūn
Chapter 109

My Notes:

# Chapter 109: Sūrah al-Kāfirūn

## Rewards of Recitation



### Rewards

*“The person who recites (the Sūrah) 'Say: O you disbelievers' it is as if he has recited a quarter of the Qur`ān, and the insolent Satans will recoil from him, and he will be free from polytheism, and he will be saved from the Great Terror (on Doomsday).”*

- The Holy Prophet (ṣ)

For the best companions and provisions on a journey recite:

*"Recite these five Sūrahs,: Kāfirūn, Naṣr, Ikhlāṣ, Falaq and Nās, and begin your recitation with /bismillāh-ir-raḥmān-ir-raḥīm/."*

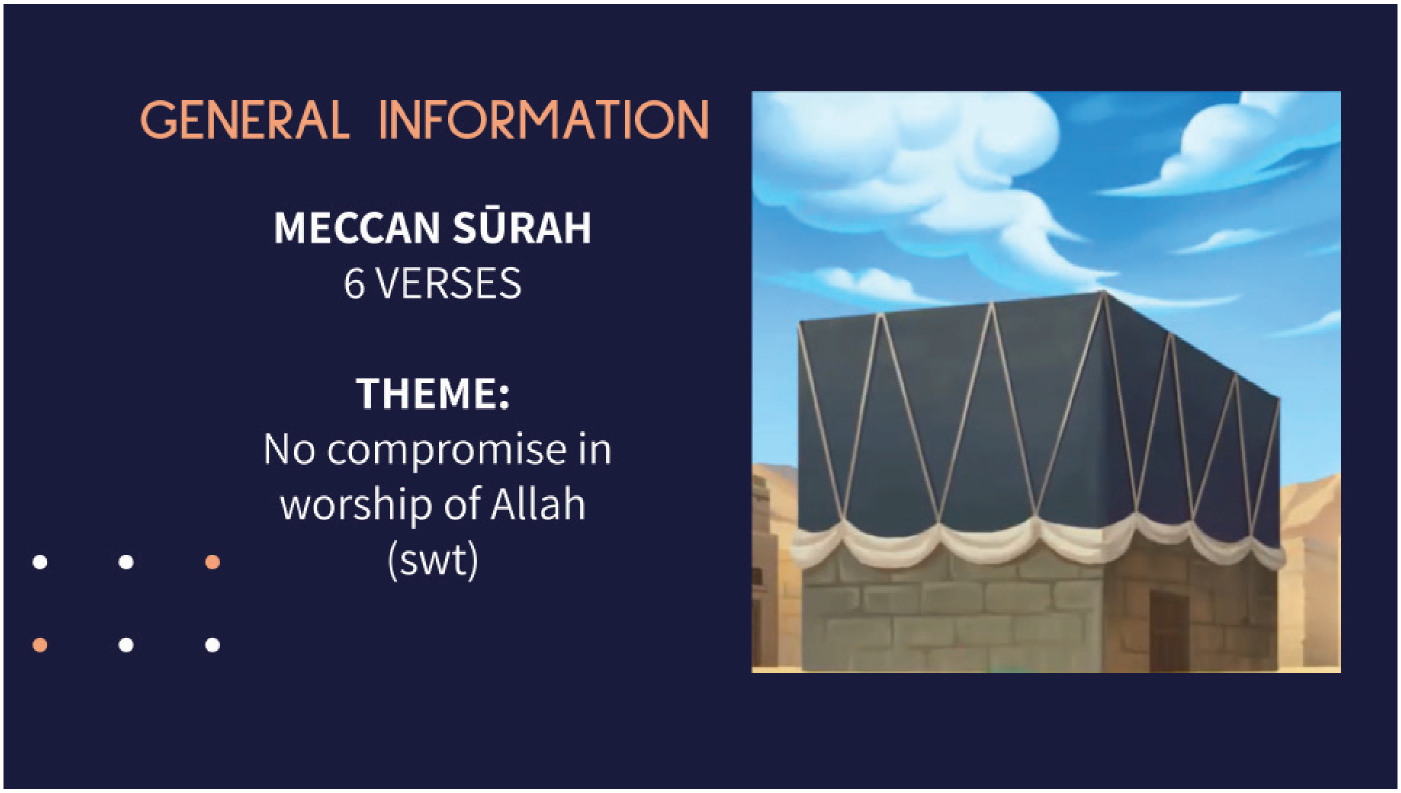
— The Holy Prophet (ṣ)

Recite before sleeping to remain protected from polytheism.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Breakdown of Sūrah



GENERAL INFORMATION

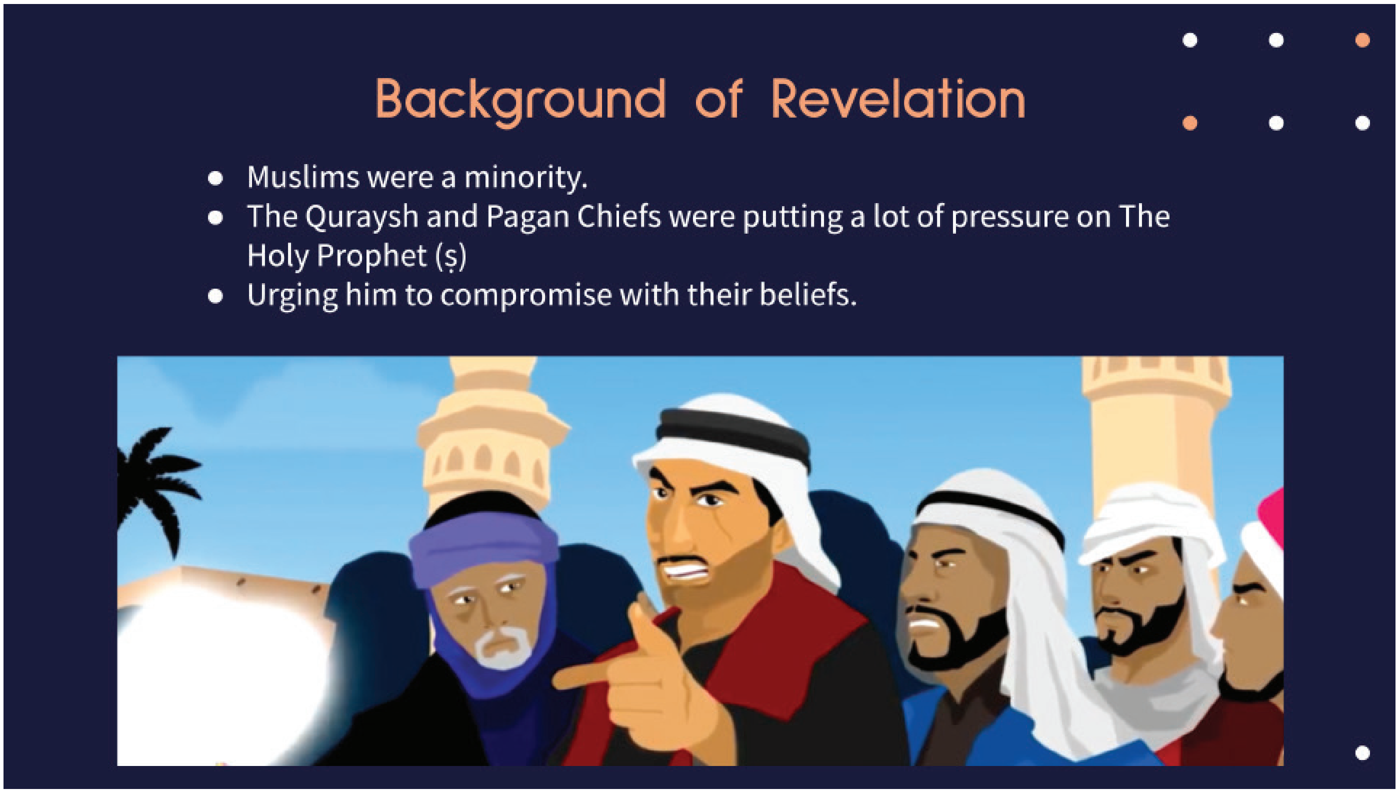
**MECCAN SŪRAH**
6 VERSES

**THEME:**
No compromise in
worship of Allah
(swt)

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Background of revelation

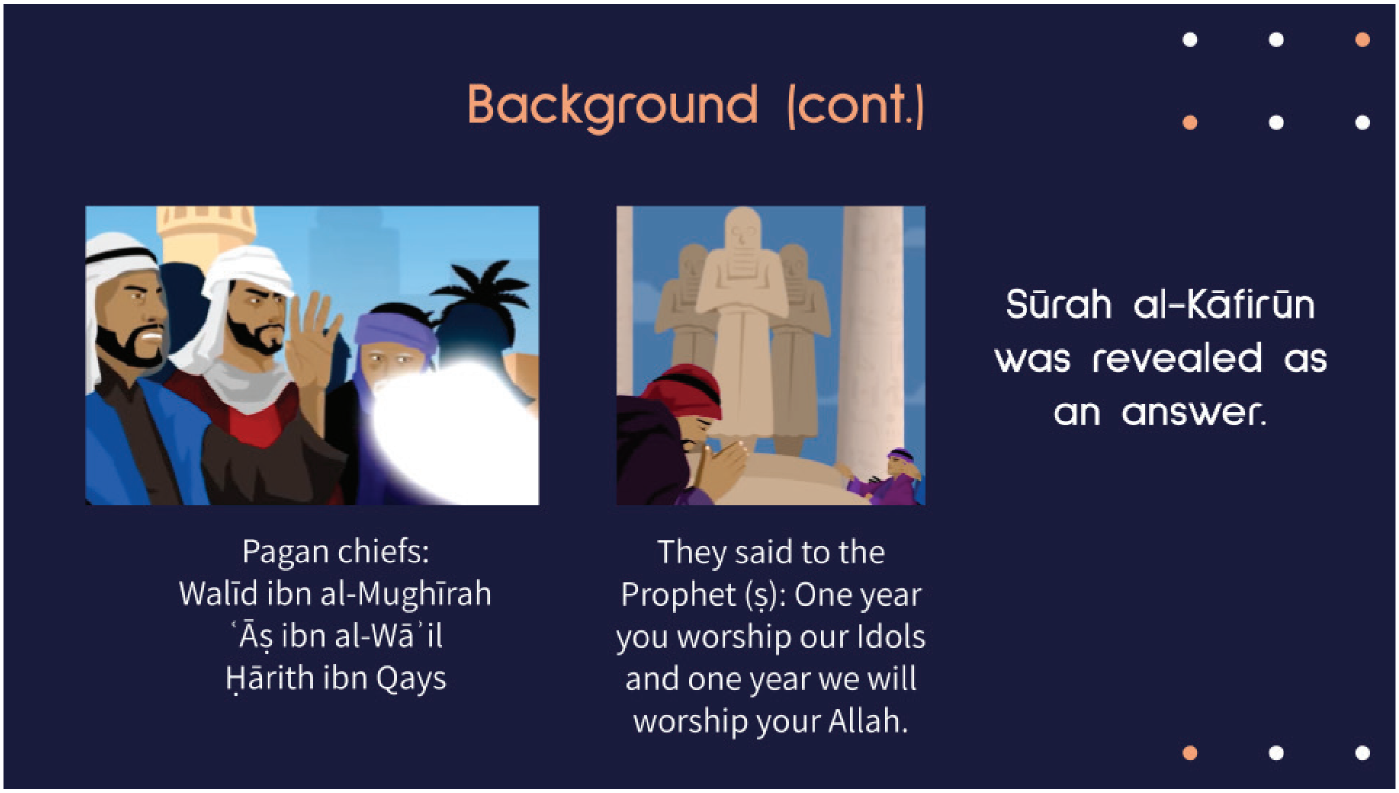


## Background of Revelation

- Muslims were a minority.
- The Quraysh and Pagan Chiefs were putting a lot of pressure on The Holy Prophet (ṣ)
- Urging him to compromise with their beliefs.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn



## Background (cont.)

Pagan chiefs:
Walīd ibn al-Mughīrah
ʿĀṣ ibn al-Wāʾil
Ḥārith ibn Qays

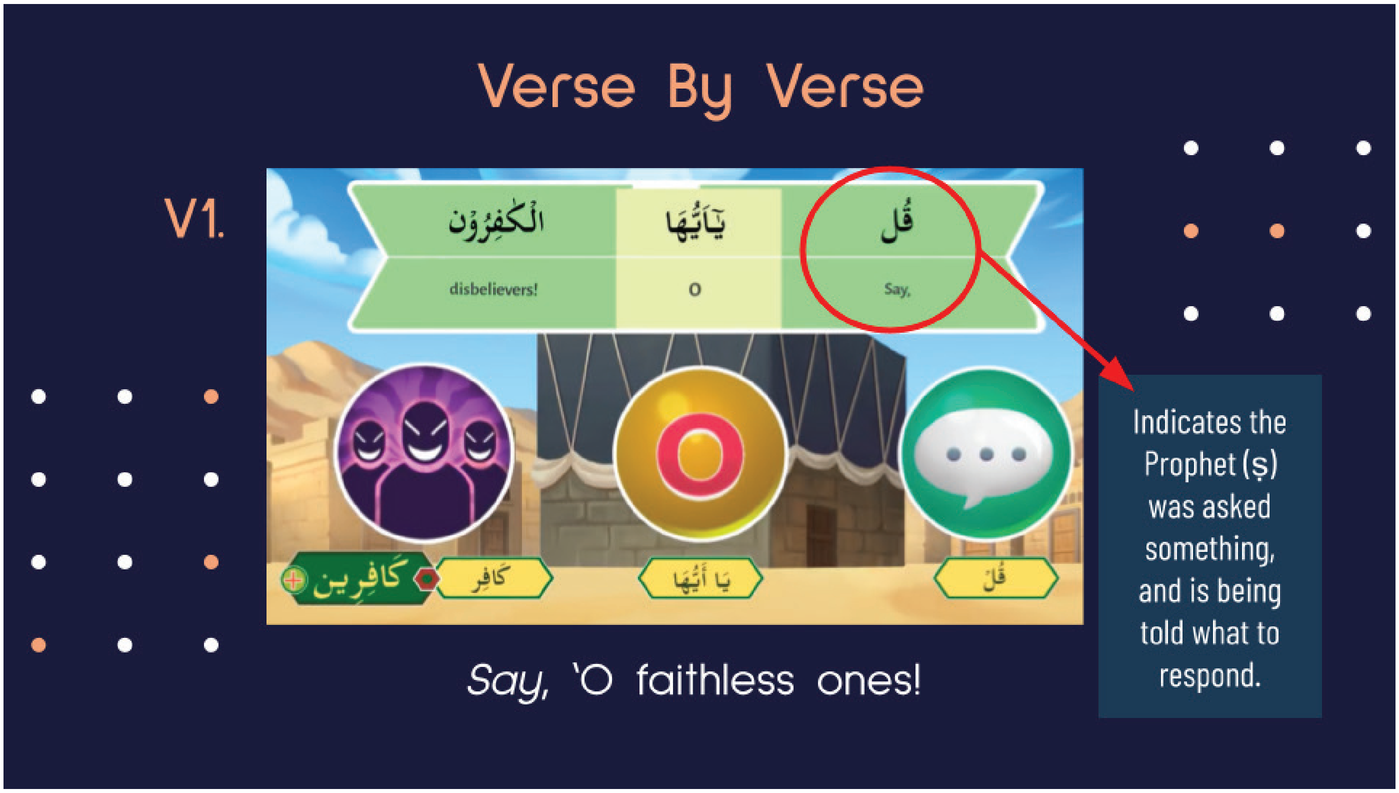
They said to the Prophet (ṣ): One year you worship our Idols and one year we will worship your Allah.

Sūrah al-Kāfirūn was revealed as an answer.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Verse by Verse: V1



## Verse By Verse

V1.

قُلْ
Say,
يٰٓاَيُّهَا
O
الْكٰفِرُوْنَ
disbelievers!
قُلْ
يَا أَيُّهَا
كافِر
كافِرين

Say, 'O faithless ones!

Indicates the Prophet (ṣ) was asked something, and is being told what to respond.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Kāfir definition

Kafir is the one who receives the messages of Islam, understands it, and then rejects it.

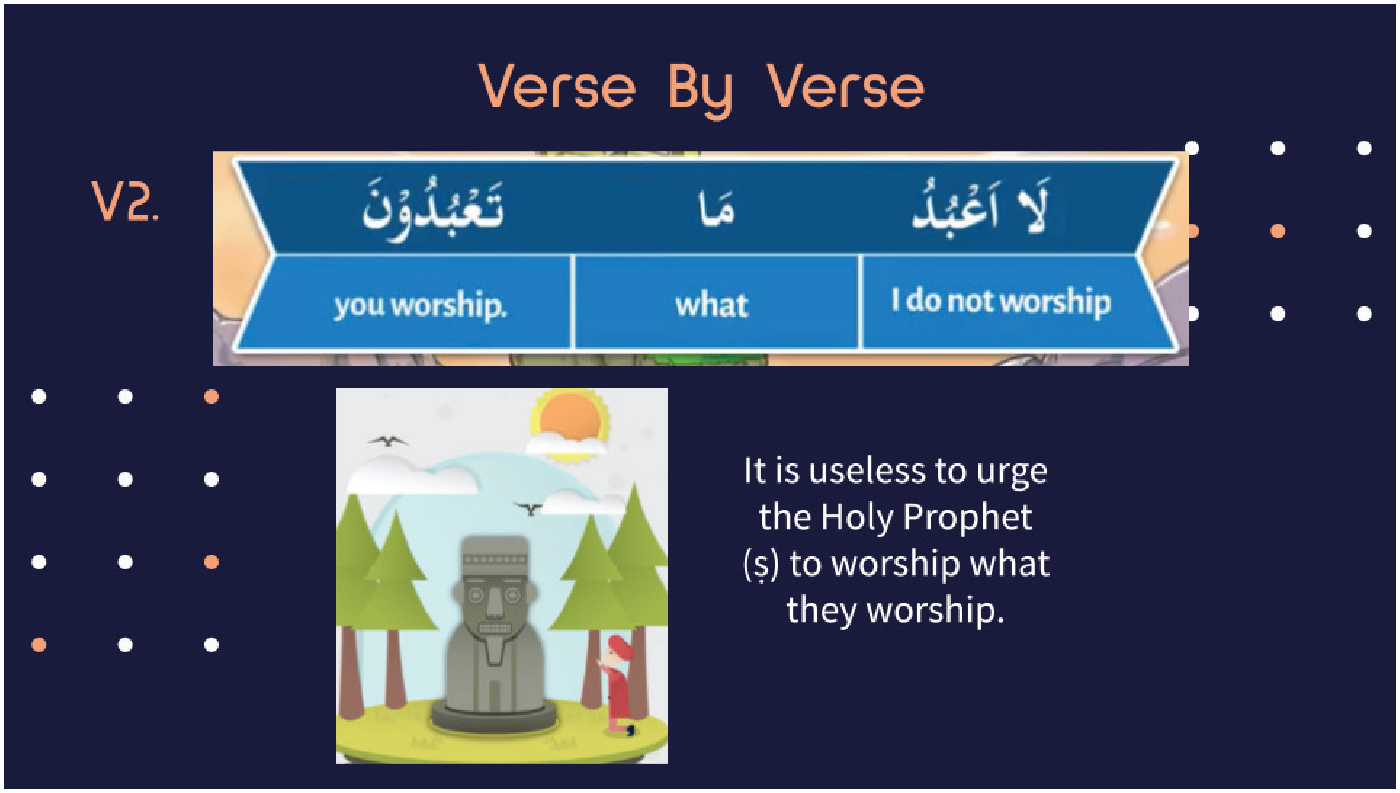
They not only rejected clear proofs, they also invited the Holy Prophet (ṣ) to do Shirk (associate partners with Allah (swt)).

**Kāfir** - someone who hides (farmer) Covered their fiṭrah with their sins.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Verse by Verse: V2



## Verse By Verse

V2.

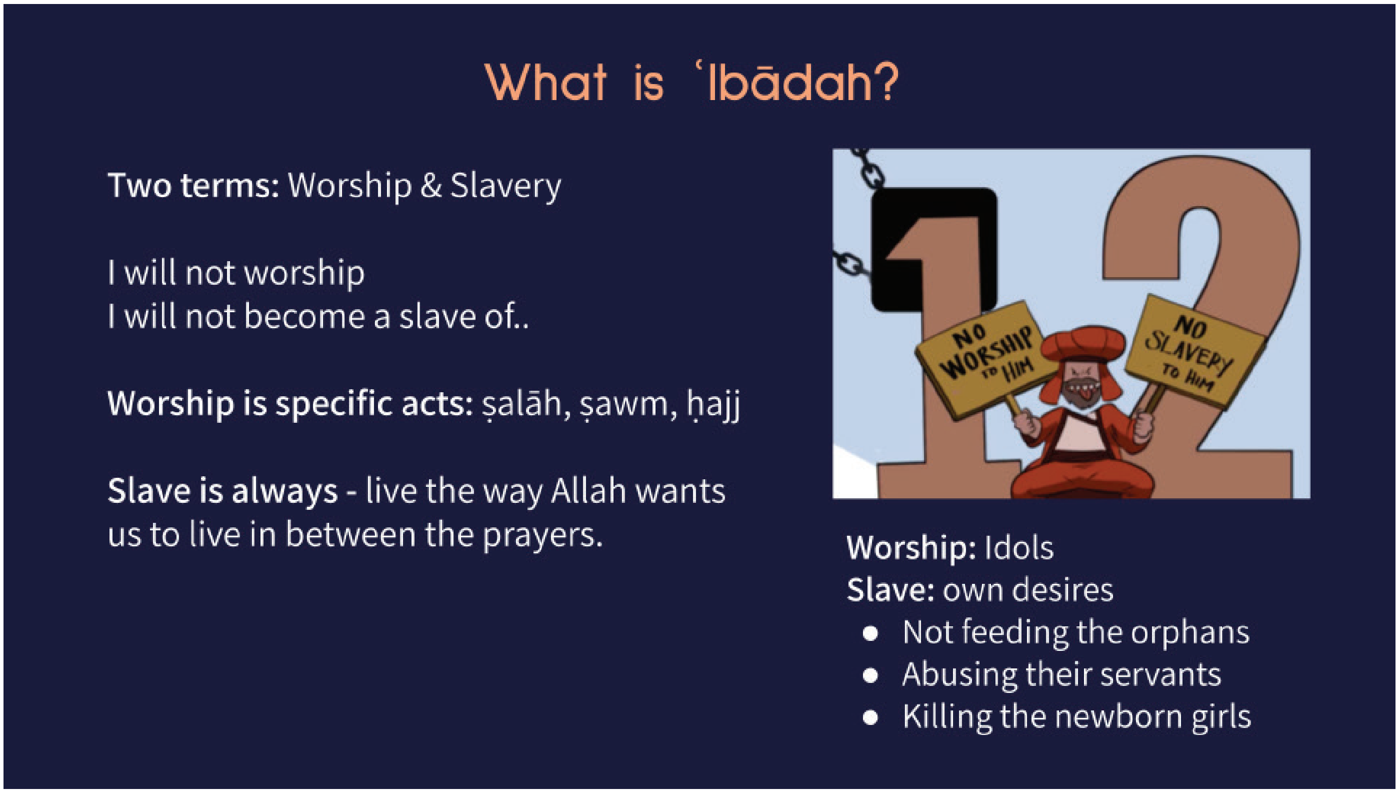
| لَا اَعْبُدُ | مَا | تَعْبُدُوْنَ |
|---|---|---|
| I do not worship | what | you worship. |

It is useless to urge the Holy Prophet (ṣ) to worship what they worship.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

ʿIbādah definition



NO WORSHIP TO HIM
NO SLAVERY TO HIM

## What is ʿIbādah?

**Two terms:** Worship & Slavery

I will not worship
I will not become a slave of..

**Worship is specific acts:** ṣalāh, ṣawm, ḥajj

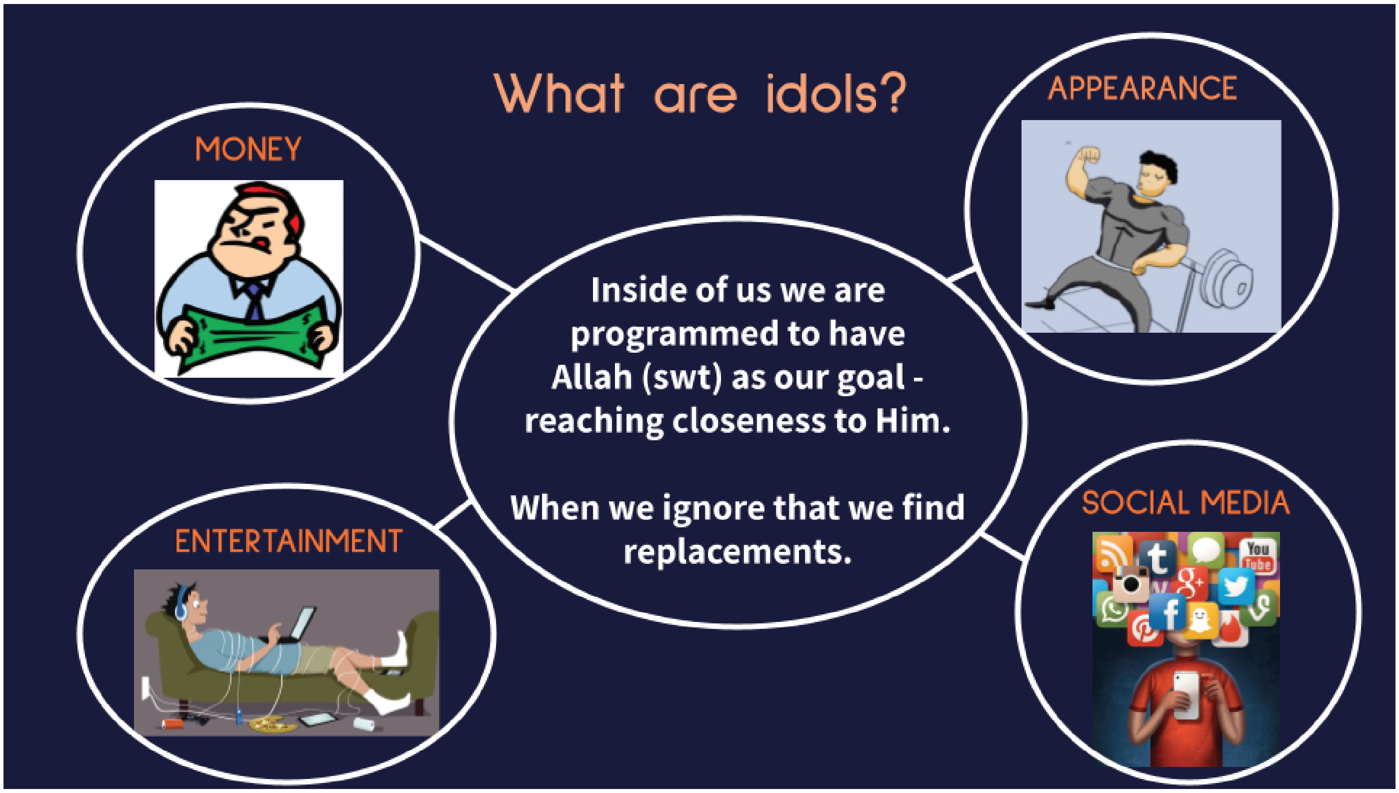
**Slave is always -** live the way Allah wants us to live in between the prayers.

**Worship:** Idols
**Slave:** own desires
- Not feeding the orphans
- Abusing their servants
- Killing the newborn girls

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Idols breakdown



What are idols?

MONEY
APPEARANCE
ENTERTAINMENT
SOCIAL MEDIA

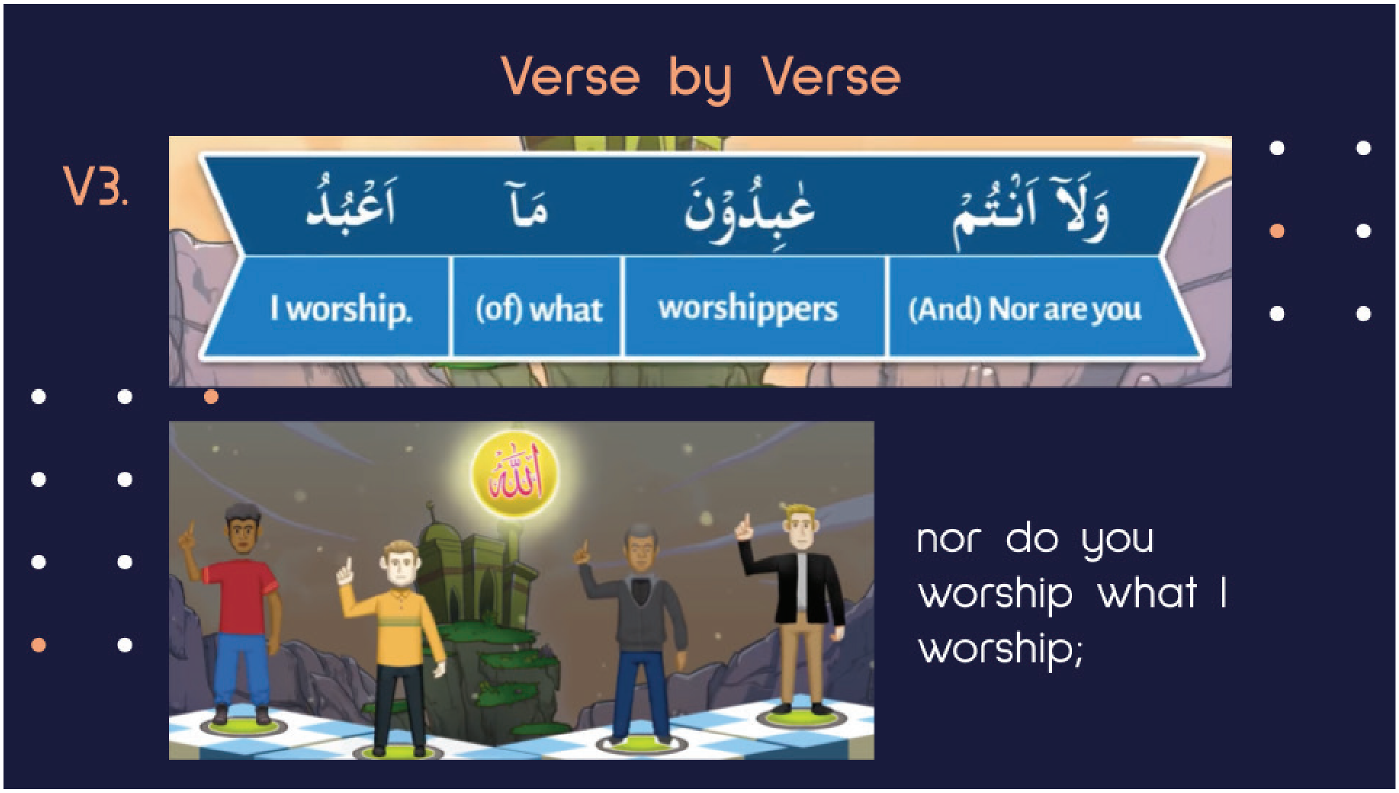
Inside of us we are programmed to have Allah (swt) as our goal - reaching closeness to Him.

When we ignore that we find replacements.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Verse by Verse: V3



Verse by Verse

V3.

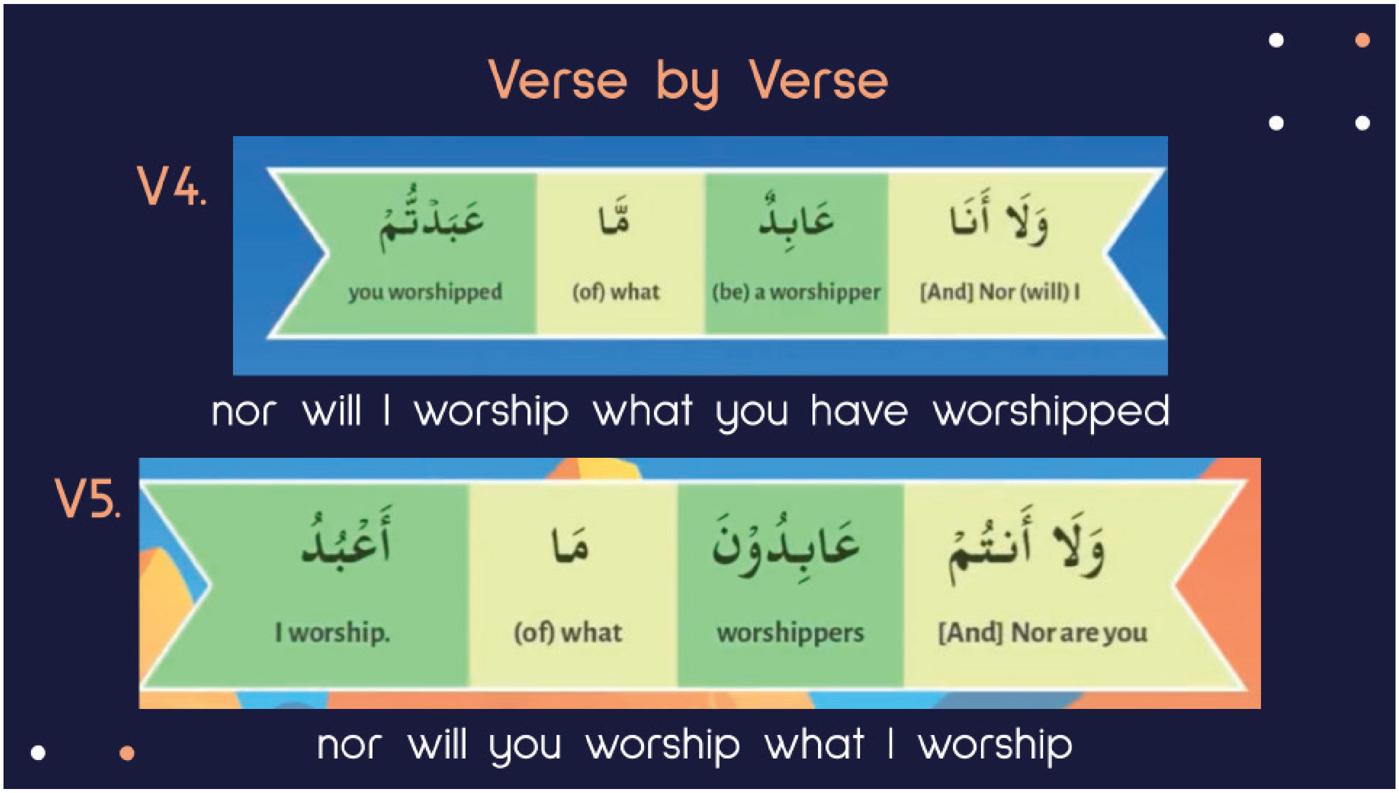
| وَلَآ اَنْتُمْ | عٰبِدُوْنَ | مَآ | اَعْبُدُ |
|---|---|---|---|
| (And) Nor are you | worshippers | (of) what | I worship. |

nor do you worship what I worship;

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Verse by Verse: V4 & V5



Verse by Verse

V4.

| وَلَآ أَنَا | عَابِدٌ | مَّا | عَبَدتُّمْ |
|---|---|---|---|
| [And] Nor (will) I | (be) a worshipper | (of) what | you worshipped |

nor will I worship what you have worshipped

V5.

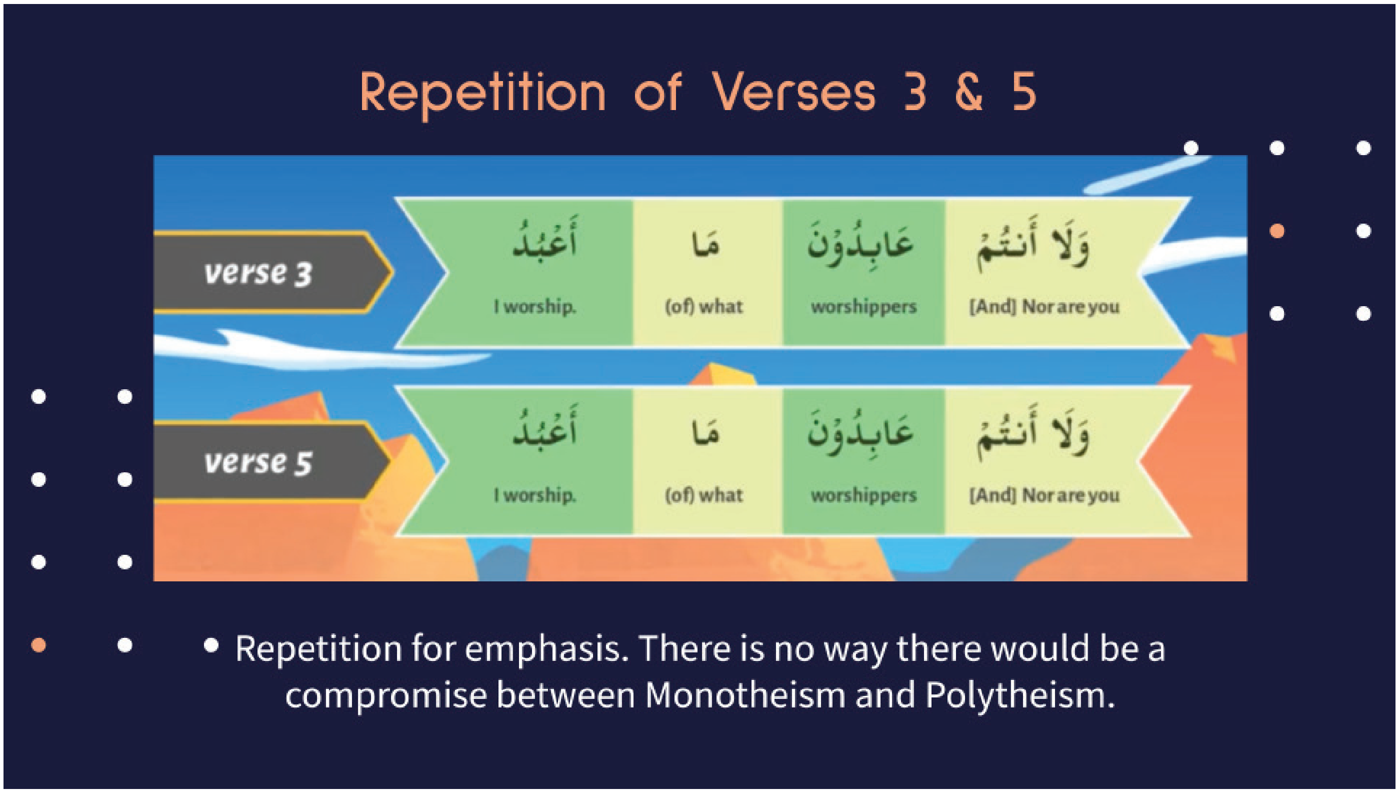
| وَلَآ أَنتُمْ | عَابِدُونَ | مَا | أَعْبُدُ |
|---|---|---|---|
| [And] Nor are you | worshippers | (of) what | I worship. |

nor will you worship what I worship

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Verse by Verse: Repetition of V3 & V5



Repetition of Verses 3 & 5

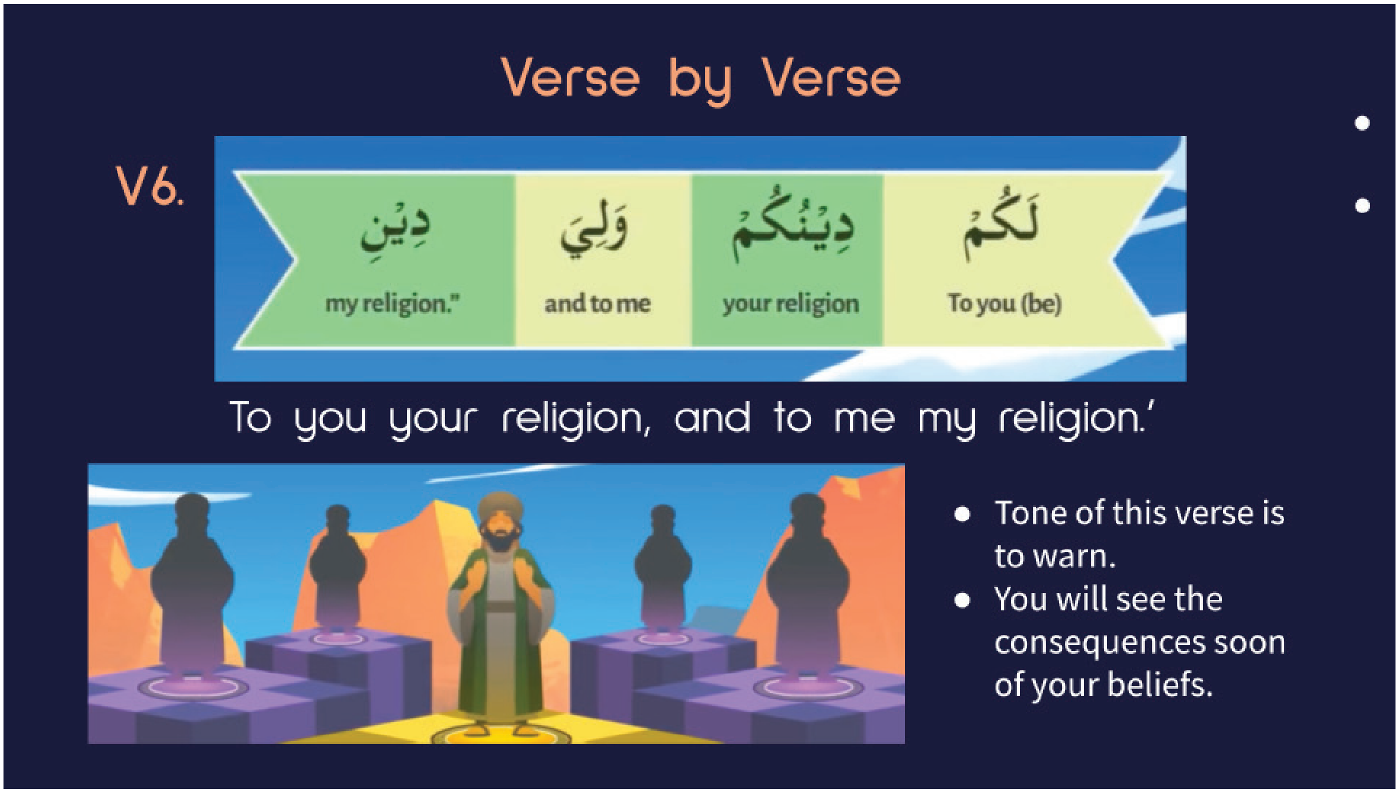
| | | | | |
|---|---|---|---|---|
| verse 3 | وَلَا أَنتُمْ<br>[And] Nor are you | عَابِدُونَ<br>worshippers | مَا<br>(of) what | أَعْبُدُ<br>I worship. |
| verse 5 | وَلَا أَنتُمْ<br>[And] Nor are you | عَابِدُونَ<br>worshippers | مَا<br>(of) what | أَعْبُدُ<br>I worship. |

- Repetition for emphasis. There is no way there would be a compromise between Monotheism and Polytheism.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Verse by Verse: V6



## Verse by Verse

V6.

| لَكُمْ | دِينُكُمْ | وَلِيَ | دِينِ |
|---|---|---|---|
| To you (be) | your religion | and to me | my religion." |

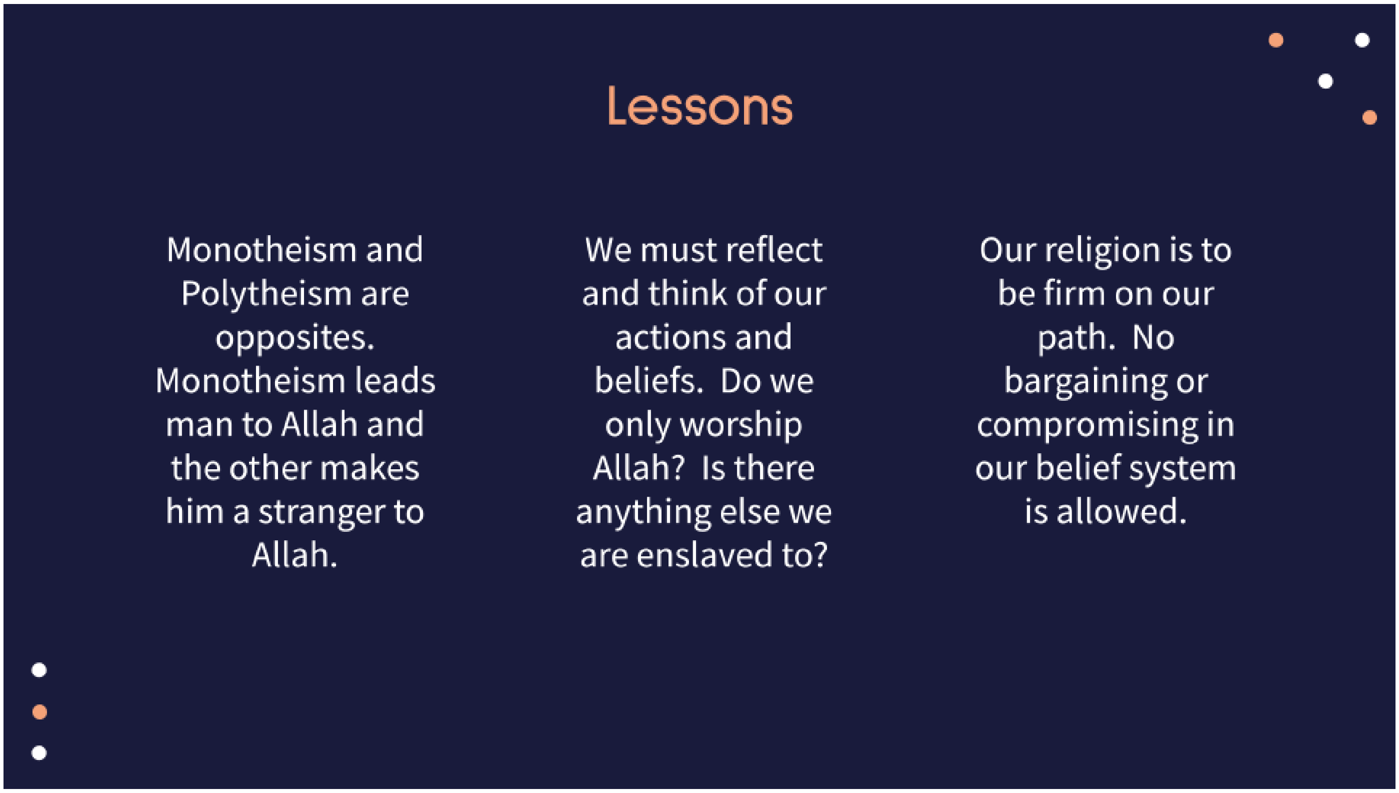
To you your religion, and to me my religion.'

- Tone of this verse is to warn.
- You will see the consequences soon of your beliefs.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Lessons from the Sūrah



## Lessons

Monotheism and Polytheism are opposites. Monotheism leads man to Allah and the other makes him a stranger to Allah.

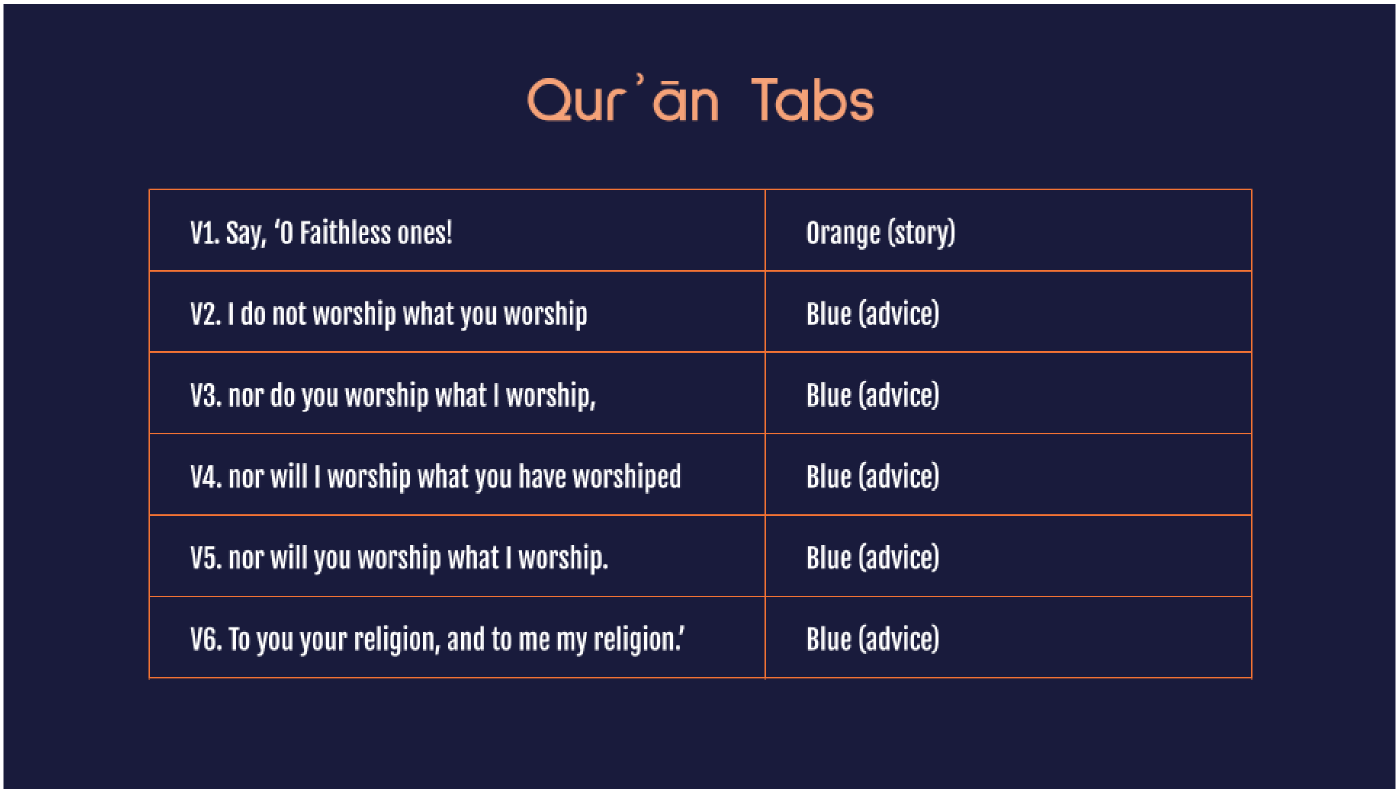
We must reflect and think of our actions and beliefs. Do we only worship Allah? Is there anything else we are enslaved to?

Our religion is to be firm on our path. No bargaining or compromising in our belief system is allowed.

**My Notes:**

# Chapter 109: Sūrah al-Kāfirūn

Qurʾān Tabs



## Qurʾān Tabs

| | |
|---|---|
| V1. Say, 'O Faithless ones! | Orange (story) |
| V2. I do not worship what you worship | Blue (advice) |
| V3. nor do you worship what I worship, | Blue (advice) |
| V4. nor will I worship what you have worshiped | Blue (advice) |
| V5. nor will you worship what I worship. | Blue (advice) |
| V6. To you your religion, and to me my religion.' | Blue (advice) |

**My Notes:**

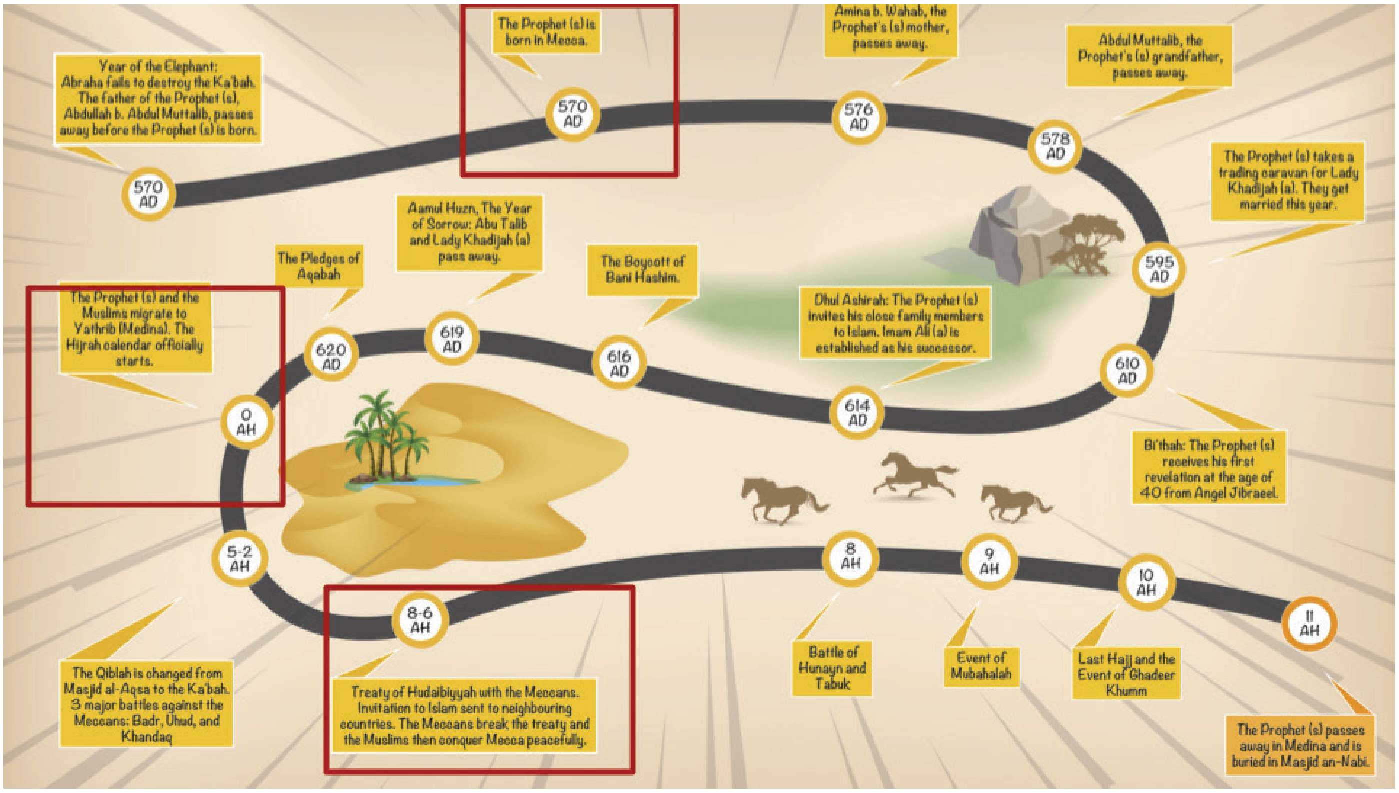
# Chapter 110: Sūrah an-Naṣr

Sūrah an-Naṣr
(VICTORY)
CHAPTER 110

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

## Timeline of history



570 AD
Year of the Elephant: Abraha fails to destroy the Ka'bah. The father of the Prophet (s), Abdullah b. Abdul Muttalib, passes away before the Prophet (s) is born.

570 AD
The Prophet (s) is born in Mecca.

576 AD
Amina b. Wahab, the Prophet's (s) mother, passes away.

578 AD
Abdul Muttalib, the Prophet's (s) grandfather, passes away.

595 AD
The Prophet (s) takes a trading caravan for Lady Khadijah (a). They get married this year.

610 AD
Bi'thah: The Prophet (s) receives his first revelation at the age of 40 from Angel Jibraeel.

614 AD
Dhul Ashirah: The Prophet (s) invites his close family members to Islam. Imam Ali (a) is established as his successor.

616 AD
The Boycott of Bani Hashim.

619 AD
Aamul Huzn, The Year of Sorrow: Abu Talib and Lady Khadijah (a) pass away.

620 AD
The Pledges of Aqabah

0 AH
The Prophet (s) and the Muslims migrate to Yathrib (Medina). The Hijrah calendar officially starts.

5-2 AH
The Qiblah is changed from Masjid al-Aqsa to the Ka'bah. 3 major battles against the Meccans: Badr, Uhud, and Khandaq

8-6 AH
Treaty of Hudaibiyyah with the Meccans. Invitation to Islam sent to neighbouring countries. The Meccans break the treaty and the Muslims then conquer Mecca peacefully.

8 AH
Battle of Hunayn and Tabuk

9 AH
Event of Mubahalah

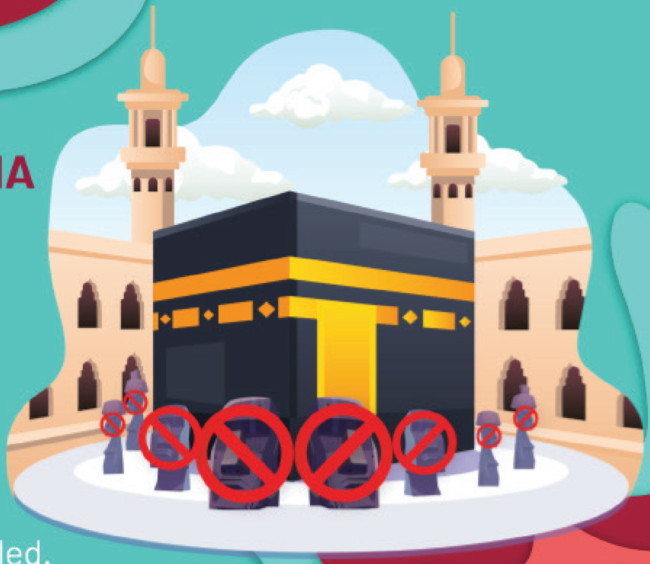
10 AH
Last Hajj and the Event of Ghadeer Khumm

11 AH
The Prophet (s) passes away in Medina and is buried in Masjid an-Nabi.

## My Notes:

# Chapter 110: Sūrah an-Naṣr

## Sūrah at a Glance



### REVEALED IN MEDINA

Before the conquest of
Mecca - 3 āyahs

### FOCUS

Celebration Of Victory Of The
Purification Of The Kaʿbah.

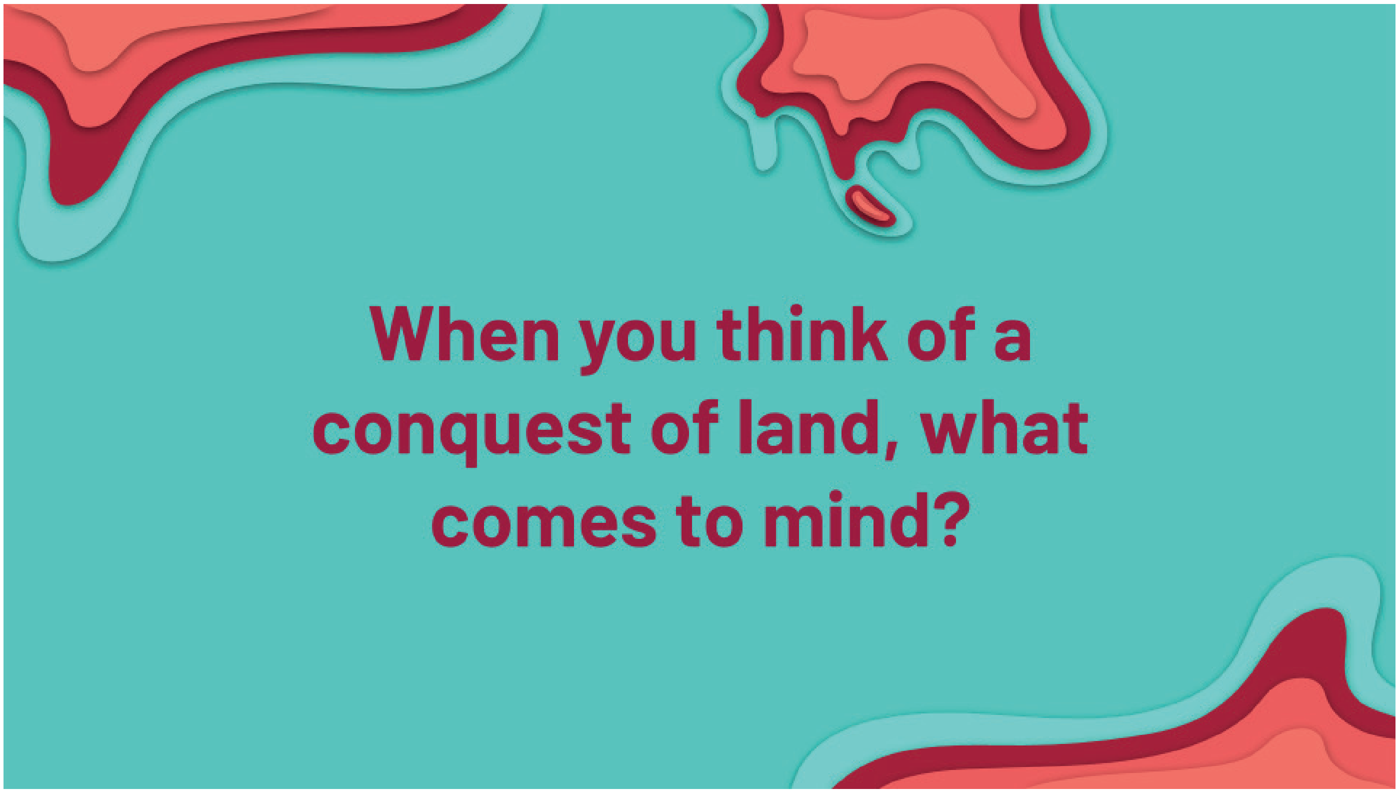
### DID YOU KNOW?

It was possibly the last full sūrah to be revealed. it also foretold or implied the death of the Prophet (ṣ).

## My Notes:

# Chapter 110: Sūrah an-Naṣr

Discussion

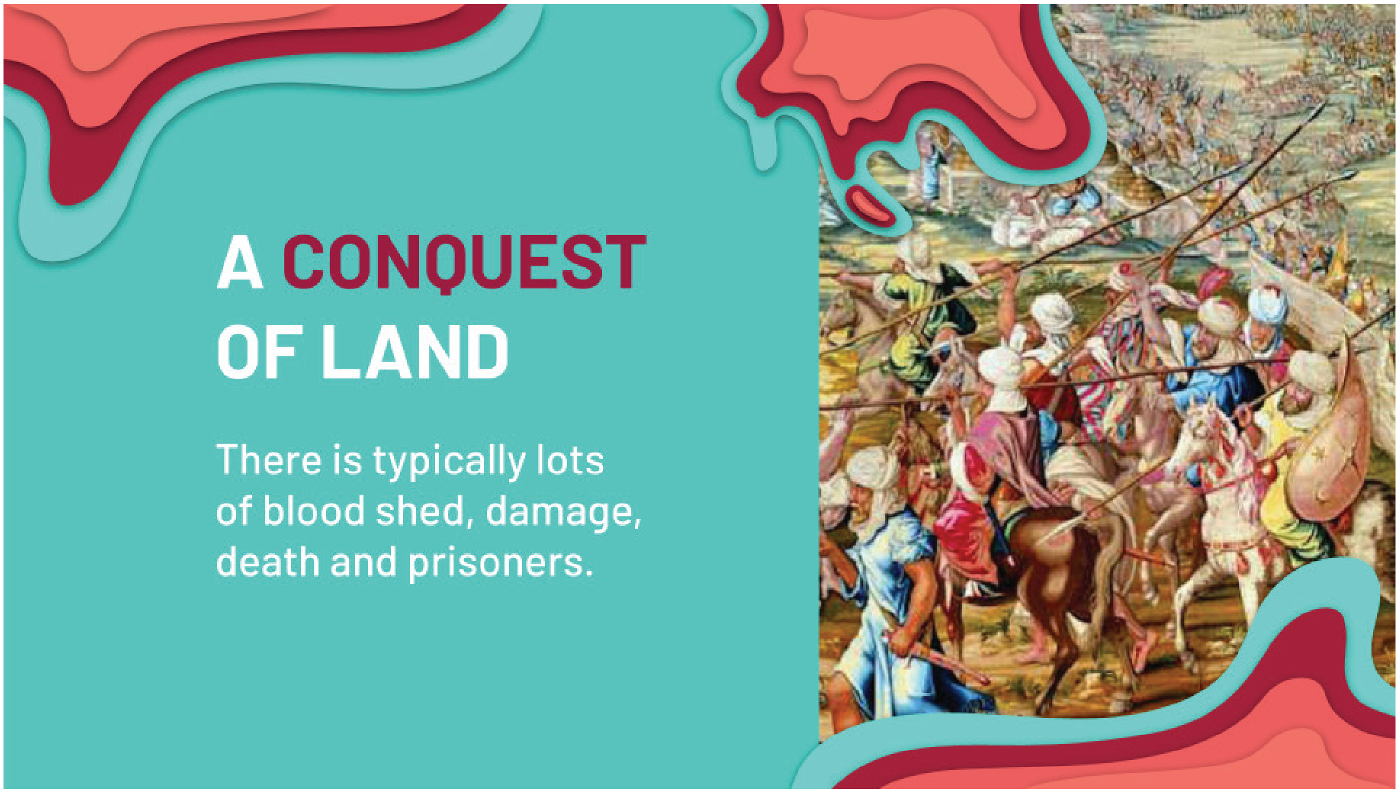


When you think of a conquest of land, what comes to mind?

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Conquest of land



## A CONQUEST OF LAND

There is typically lots of blood shed, damage, death and prisoners.

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

## Rewards of Recitation

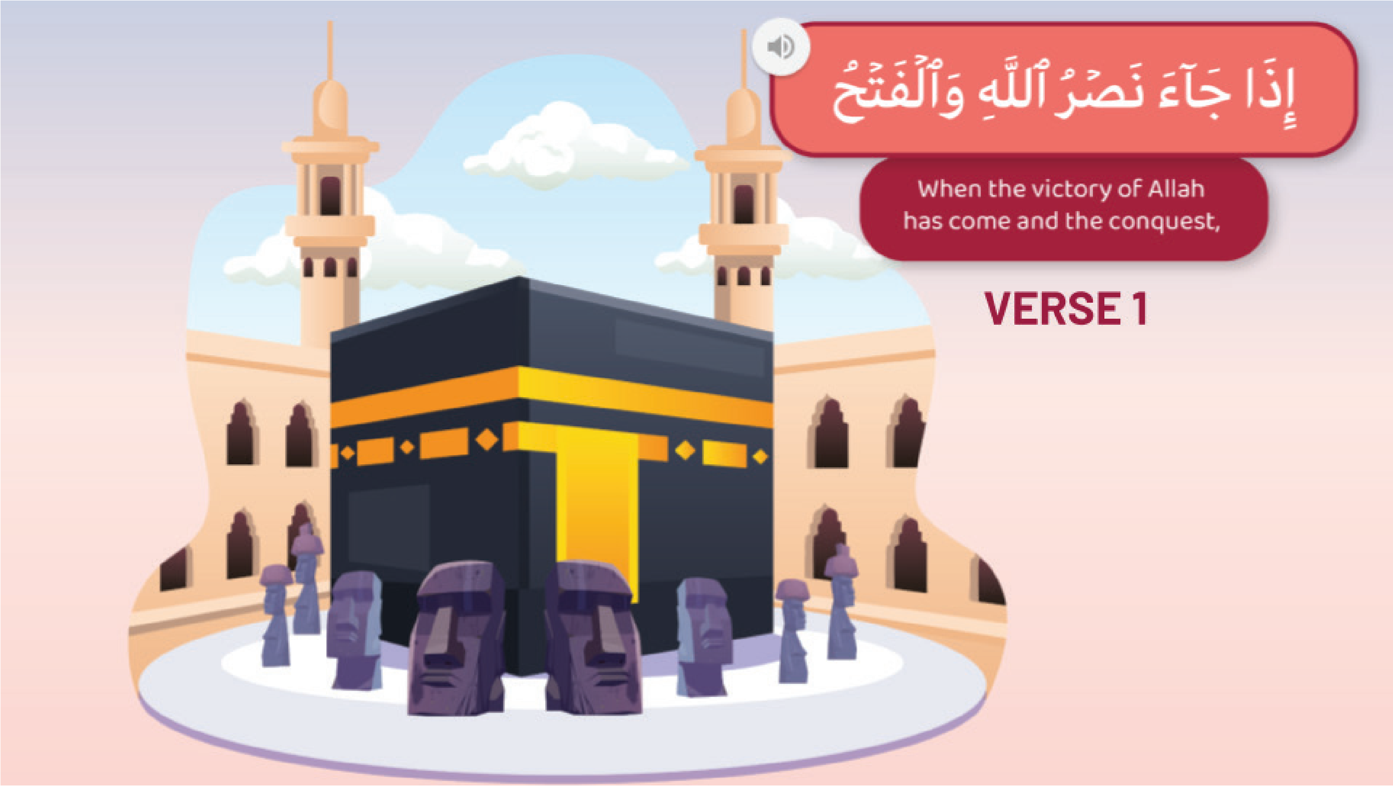
> *"He who recites it, it is the same as if he had been with the Messenger of Allah (swt) at the conquest of Mecca".*
>
> — Prophet Muḥammad (ṣ)

> *"He who recites Sūrah an-Naṣr in his optional or obligatory prayers, Allah makes him successful in defeating his enemies, totally, and on the Day of Judgement he will come with a letter which talks. Verily Allah has brought him out of his grave with that letter as an immunity from the heat and fire of Hell..."*
>
> — Imām Jaʿfar aṣ-Ṣādiq (ʿa)

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Verse by Verse: V1



إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ

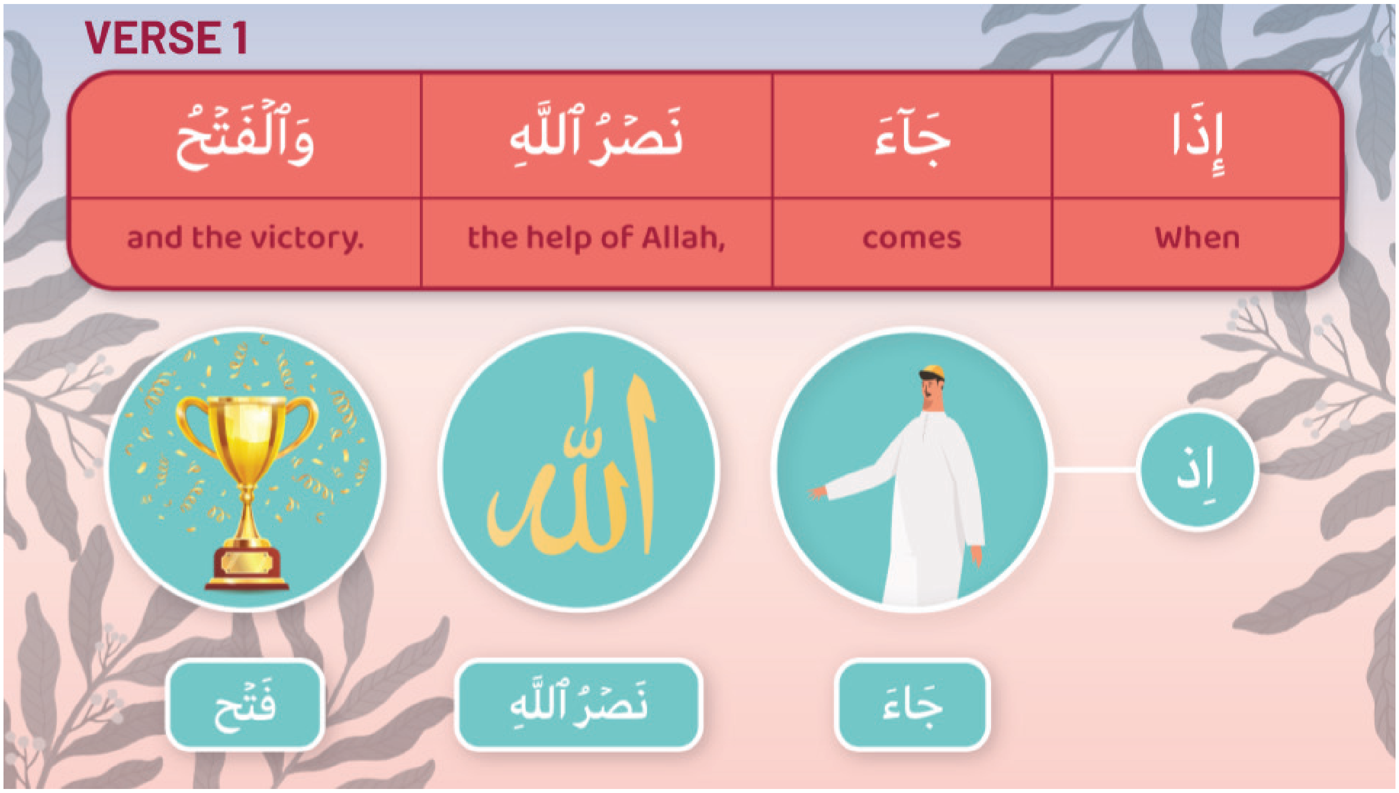
When the victory of Allah
has come and the conquest,

VERSE 1

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Verse by Verse: V1 breakdown



VERSE 1

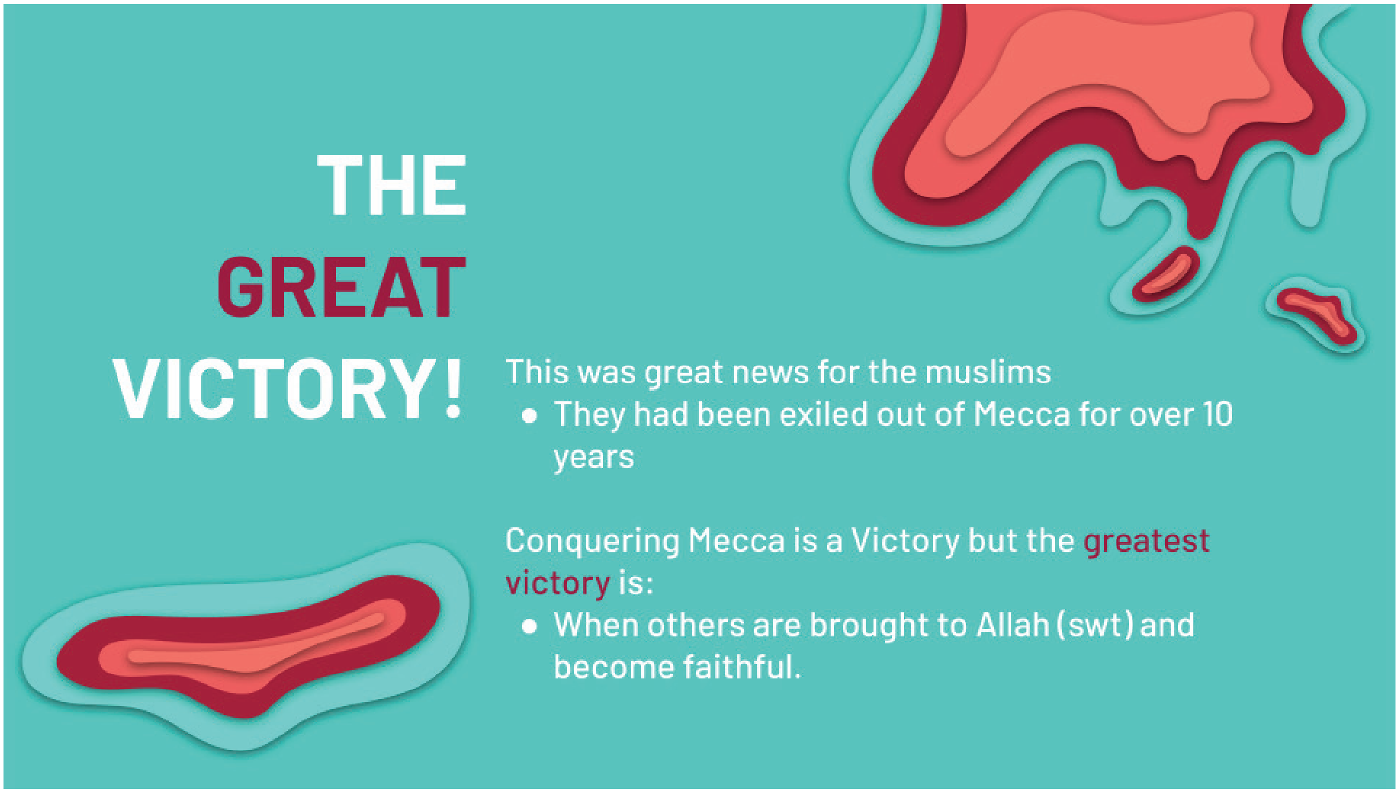
| إِذَا | جَآءَ | نَصۡرُ ٱللَّهِ | وَٱلۡفَتۡحُ |
|---|---|---|---|
| When | comes | the help of Allah, | and the victory. |

إِذ
جَاءَ
نَصۡرُ ٱللَّهِ
فَتۡح

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

The great victory



THE
GREAT
VICTORY!

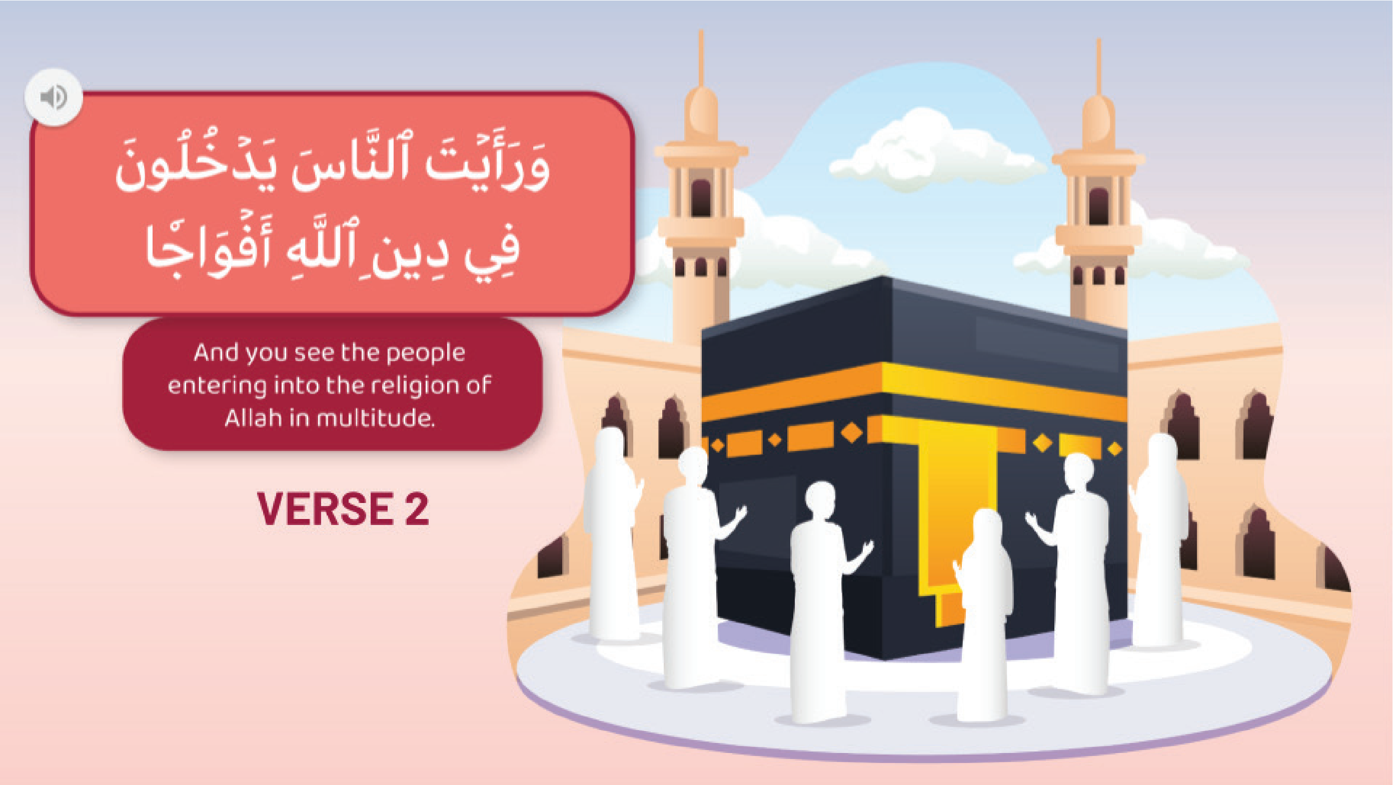
This was great news for the muslims
- They had been exiled out of Mecca for over 10 years

Conquering Mecca is a Victory but the greatest victory is:
- When others are brought to Allah (swt) and become faithful.

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Verse by Verse: V2



وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ
فِي دِينِ ٱللَّهِ أَفْوَاجًا

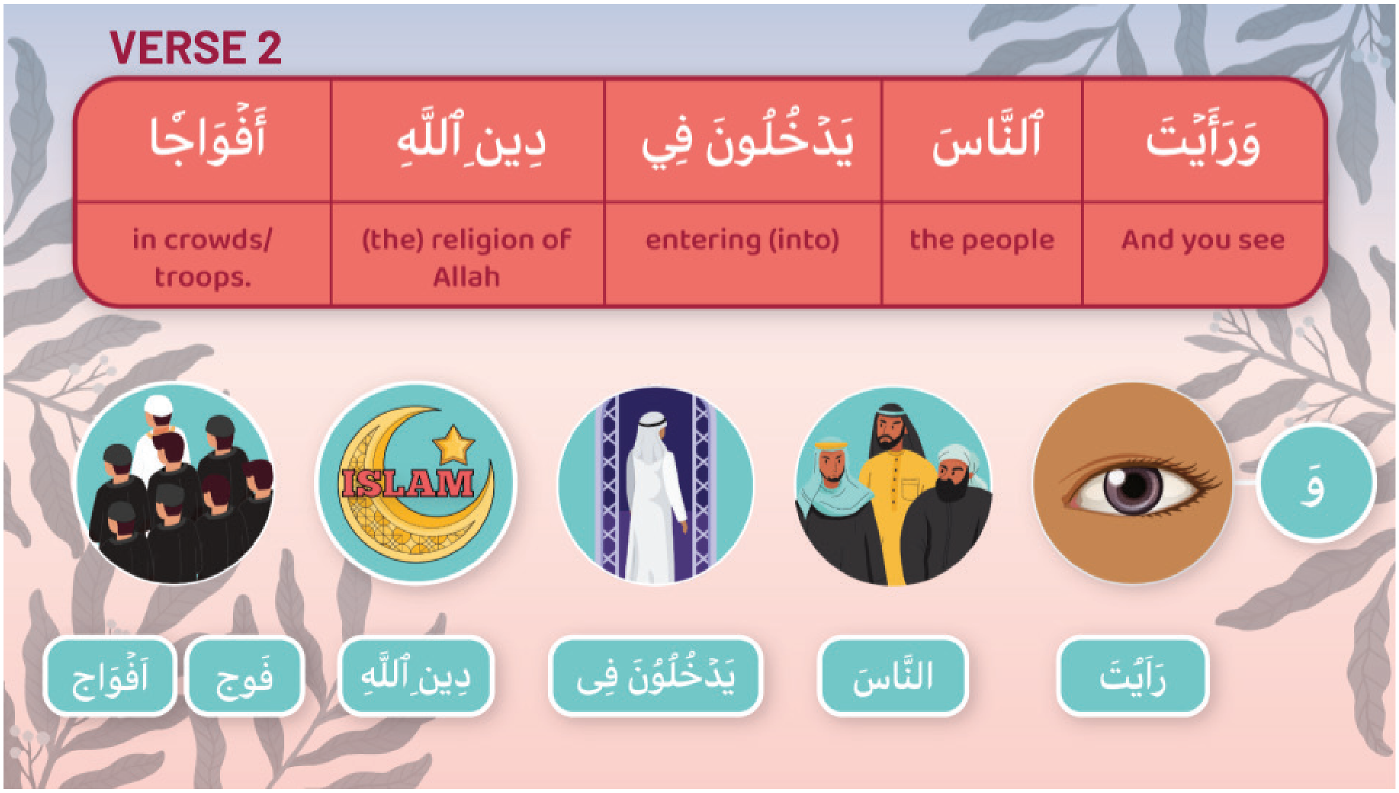
And you see the people entering into the religion of Allah in multitude.

VERSE 2

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Verse by Verse: V2 breakdown



VERSE 2

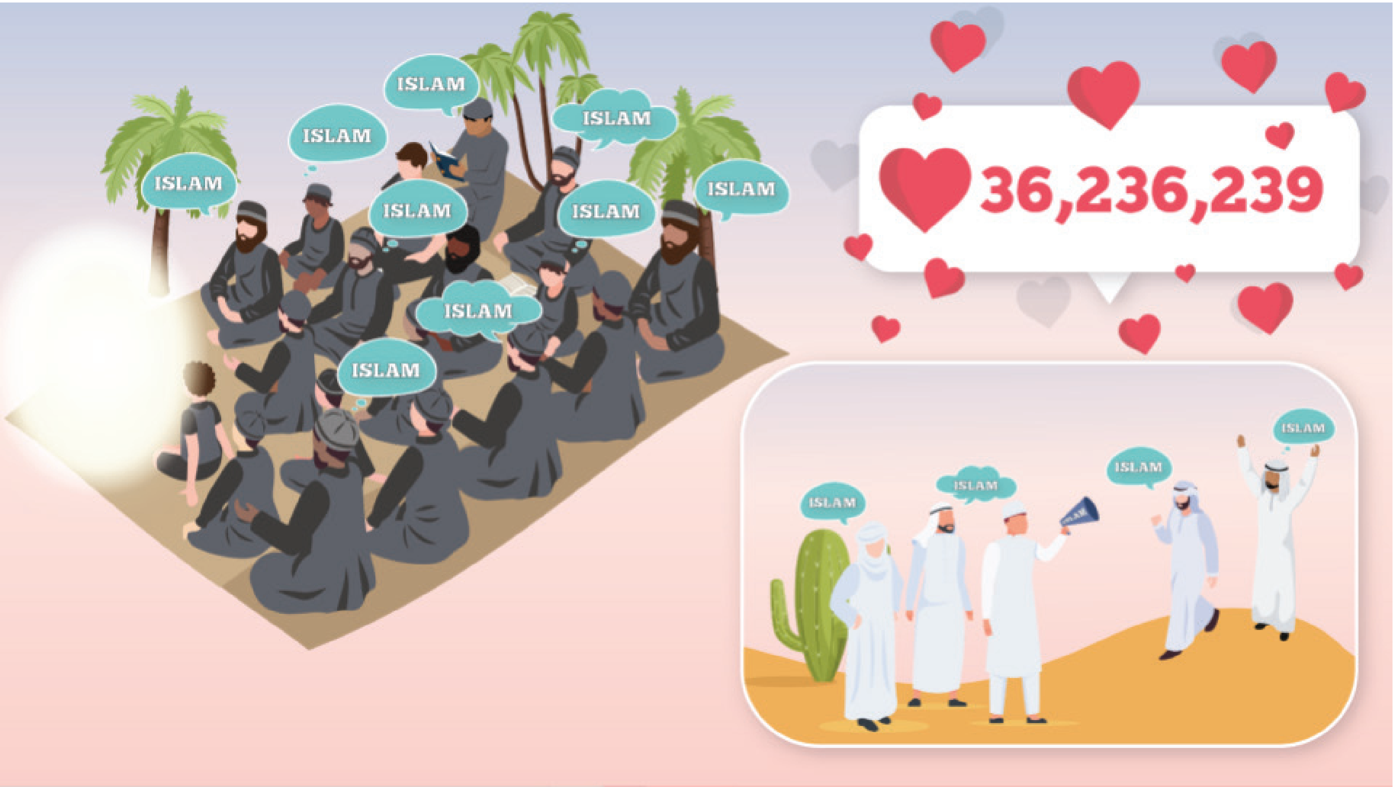
| وَرَأَيْتَ | ٱلنَّاسَ | يَدْخُلُونَ فِي | دِينِ ٱللَّهِ | أَفْوَاجًا |
|---|---|---|---|---|
| And you see | the people | entering (into) | (the) religion of Allah | in crowds/ troops. |

وَ
رَأَيْتَ
النَّاسَ
يَدْخُلُوْنَ فِى
دِينِ ٱللَّهِ
ISLAM
فَوج
اَفْوَاج

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Population of Muslims increased


ISLAM
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36,236,239
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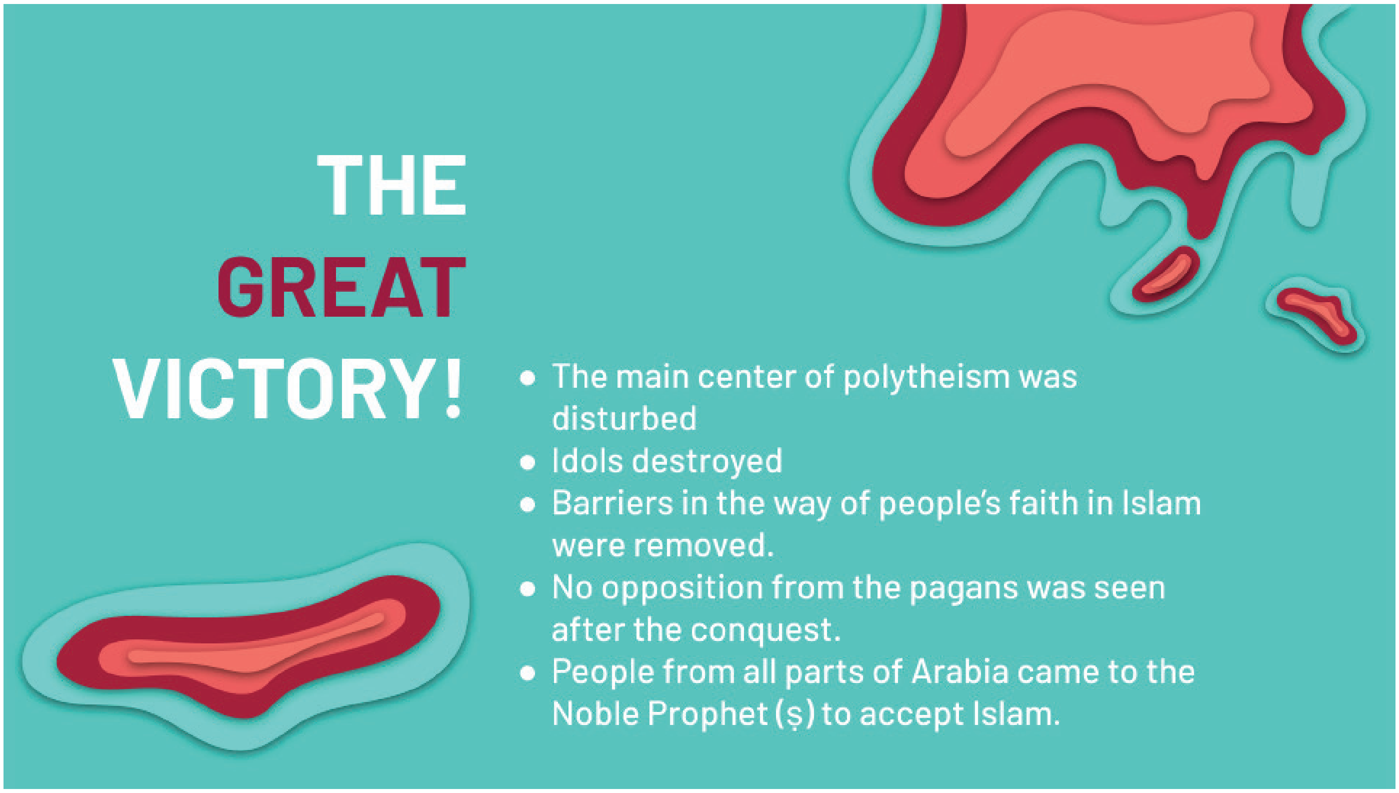
## My Notes:

# Chapter 110: Sūrah an-Naṣr

The great victory



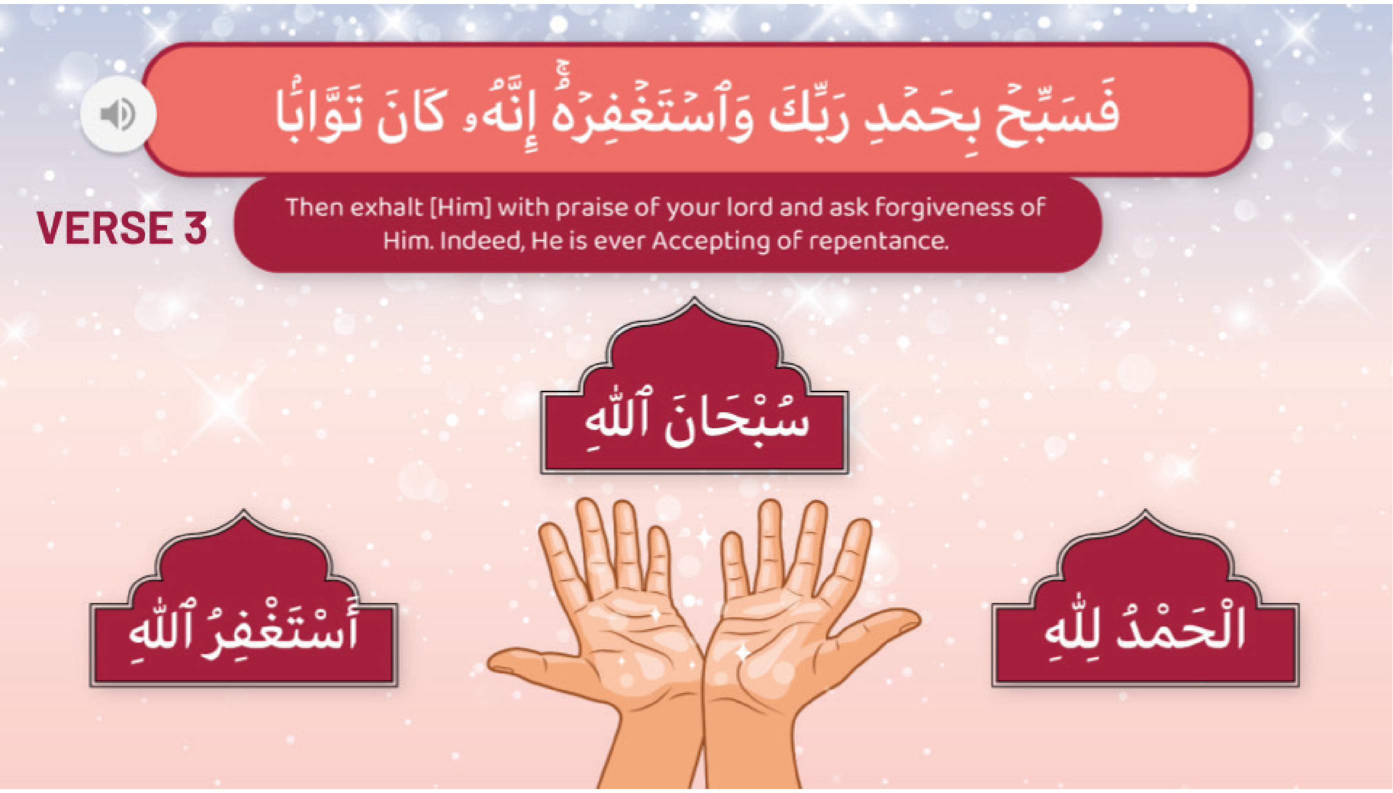
**THE GREAT VICTORY!**

- The main center of polytheism was disturbed
- Idols destroyed
- Barriers in the way of people's faith in Islam were removed.
- No opposition from the pagans was seen after the conquest.
- People from all parts of Arabia came to the Noble Prophet (ṣ) to accept Islam.

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Verse by Verse: V3



فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُۚ إِنَّهُۥ كَانَ تَوَّابًا

VERSE 3

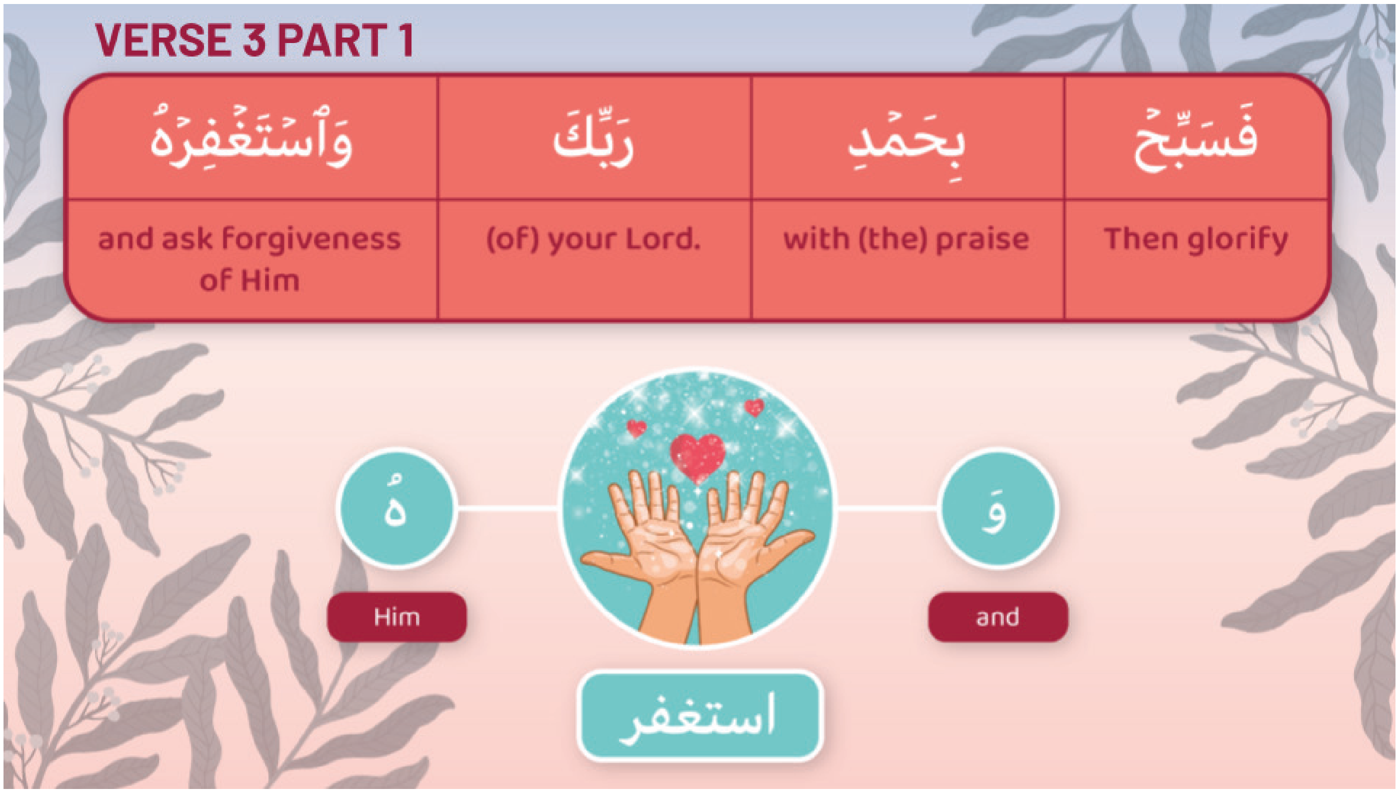
Then exhalt [Him] with praise of your lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

سُبْحَانَ ٱللَّهِ
أَسْتَغْفِرُ ٱللَّهِ
الْحَمْدُ لِلَّهِ

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Verse by Verse: V3 part 1



VERSE 3 PART 1

| فَسَبِّحْ | بِحَمْدِ | رَبِّكَ | وَٱسْتَغْفِرْهُ |
|---|---|---|---|
| Then glorify | with (the) praise | (of) your Lord. | and ask forgiveness of Him |

وَ
and

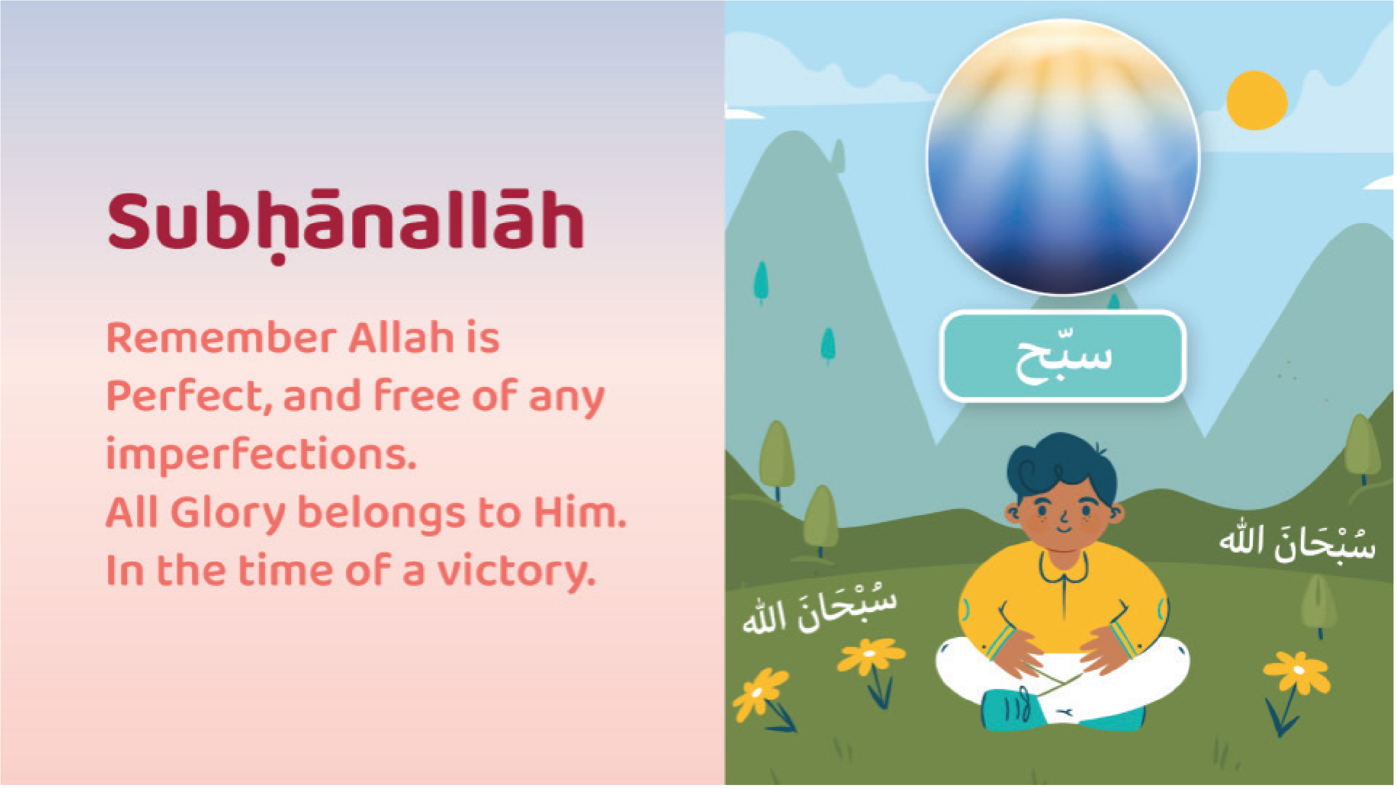
استغفر

هُ
Him

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Subḥānallāh



## Subḥānallāh

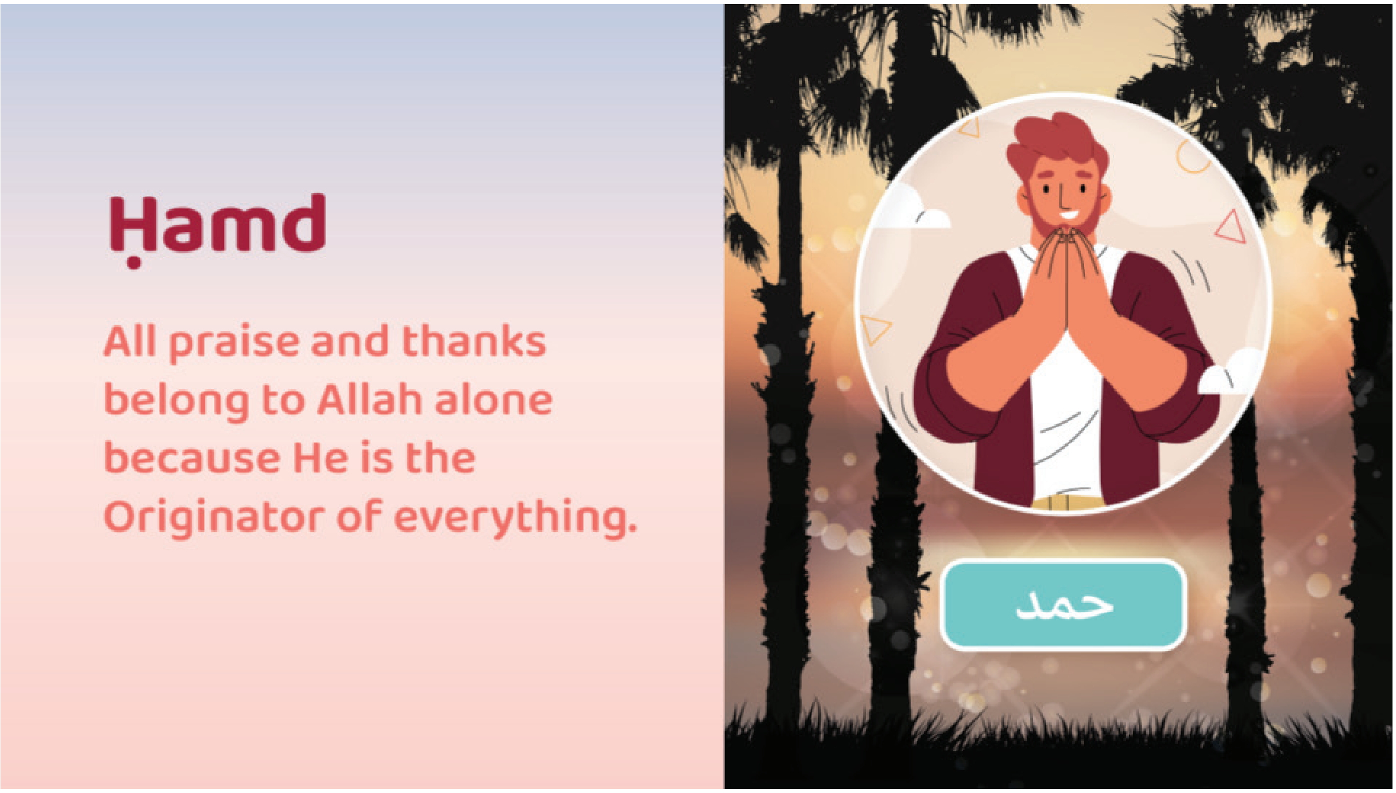
Remember Allah is Perfect, and free of any imperfections.
All Glory belongs to Him.
In the time of a victory.

سبّح
سُبْحَانَ الله
سُبْحَانَ الله

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Ḥamd



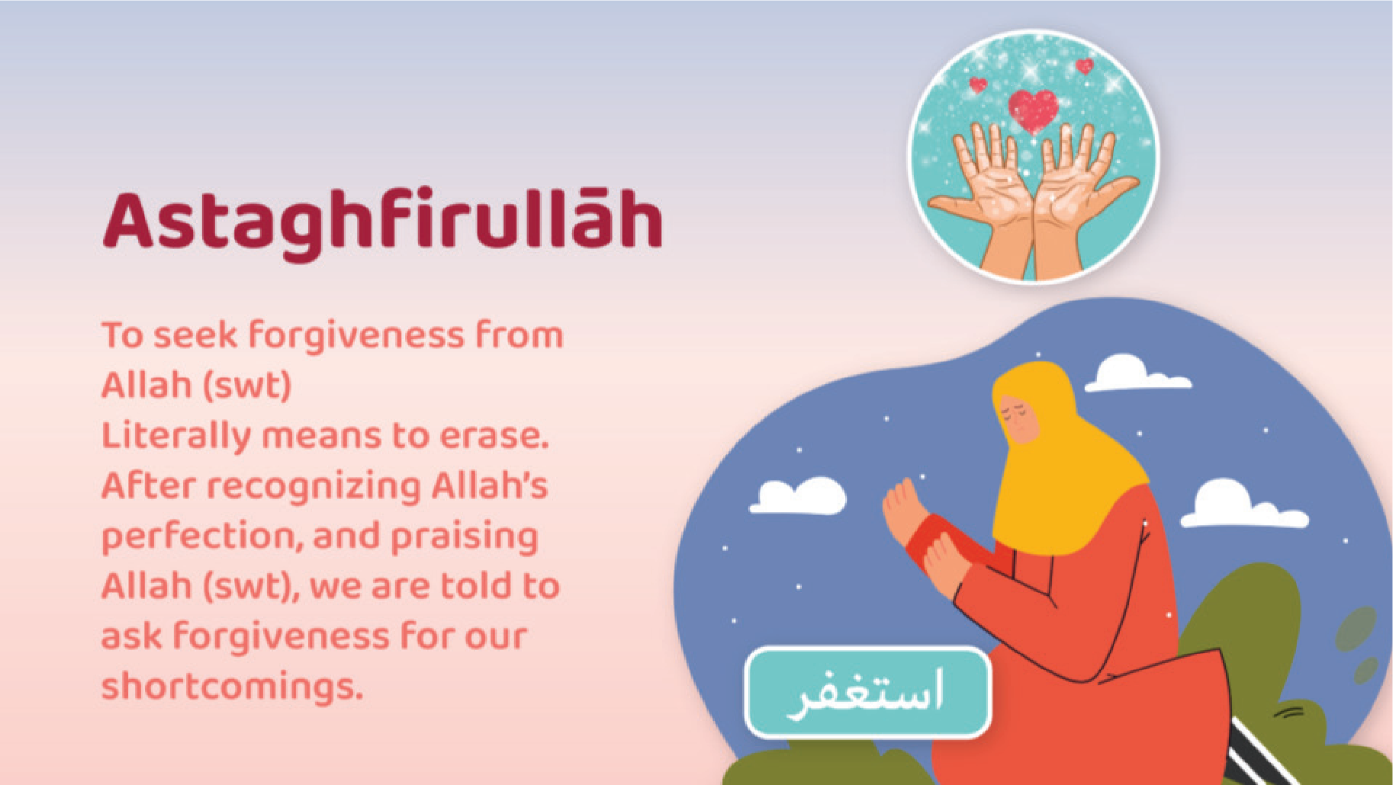
**Ḥamd**

All praise and thanks belong to Allah alone because He is the Originator of everything.

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Astaghfirullāh



## Astaghfirullāh

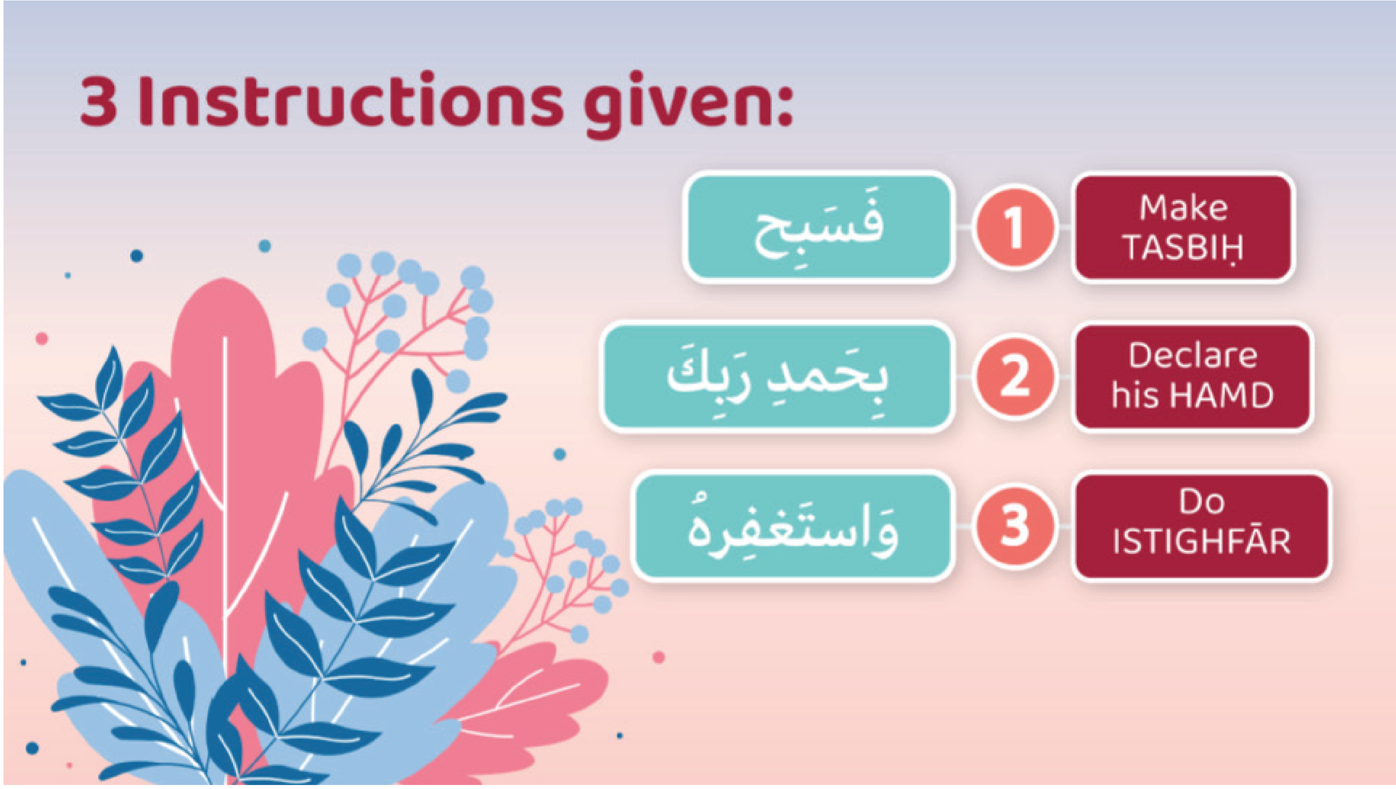
To seek forgiveness from Allah (swt)
Literally means to erase.
After recognizing Allah's perfection, and praising Allah (swt), we are told to ask forgiveness for our shortcomings.

استغفر

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Instructions from Allah (swt)



3 Instructions given:

فَسَبِّح — 1 — Make TASBIḤ

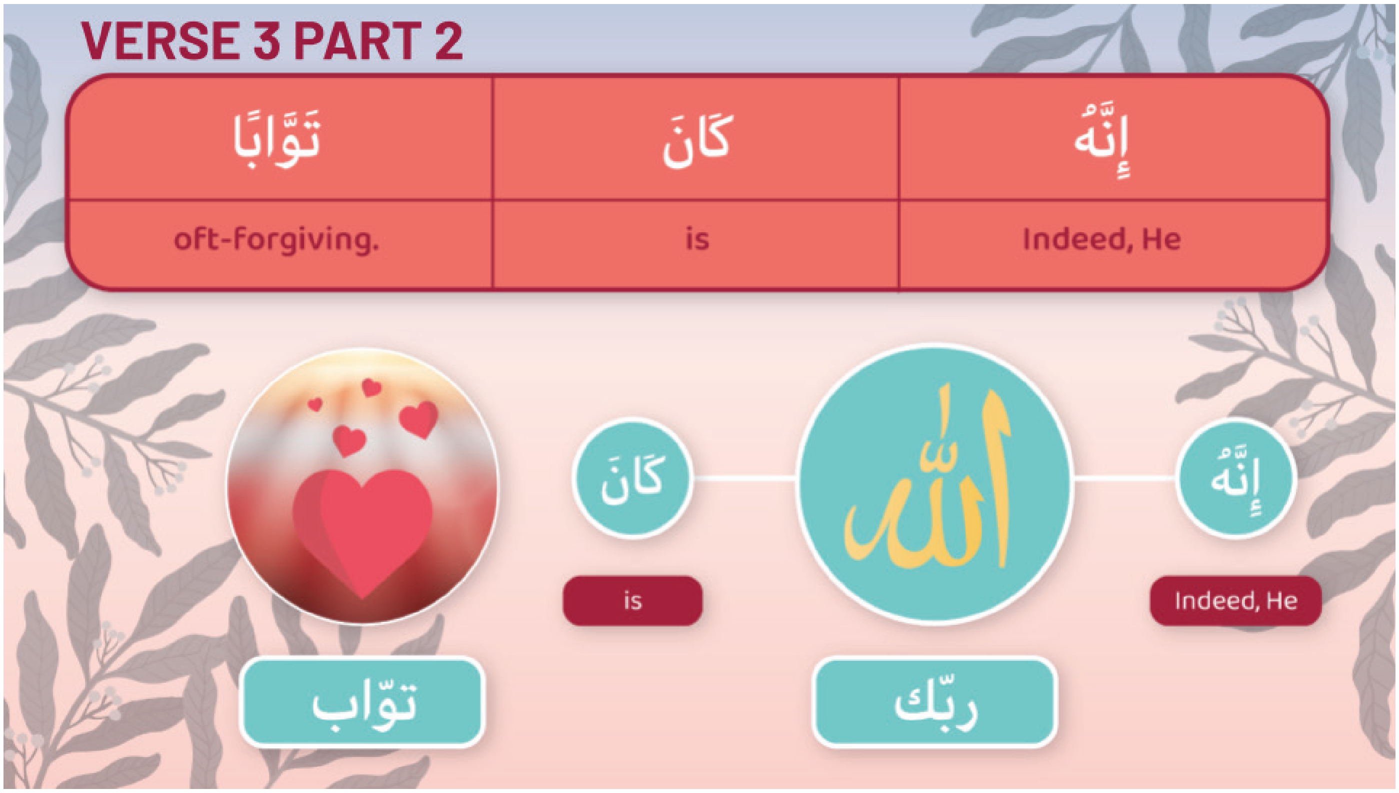
بِحَمْدِ رَبِّكَ — 2 — Declare his HAMD

وَاسْتَغْفِرْهُ — 3 — Do ISTIGHFĀR

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Verse by Verse: V3 part 2



## VERSE 3 PART 2

| إِنَّهُ | كَانَ | تَوَّابًا |
|---|---|---|
| Indeed, He | is | oft-forgiving. |

إِنَّهُ — Indeed, He

الله — ربّك

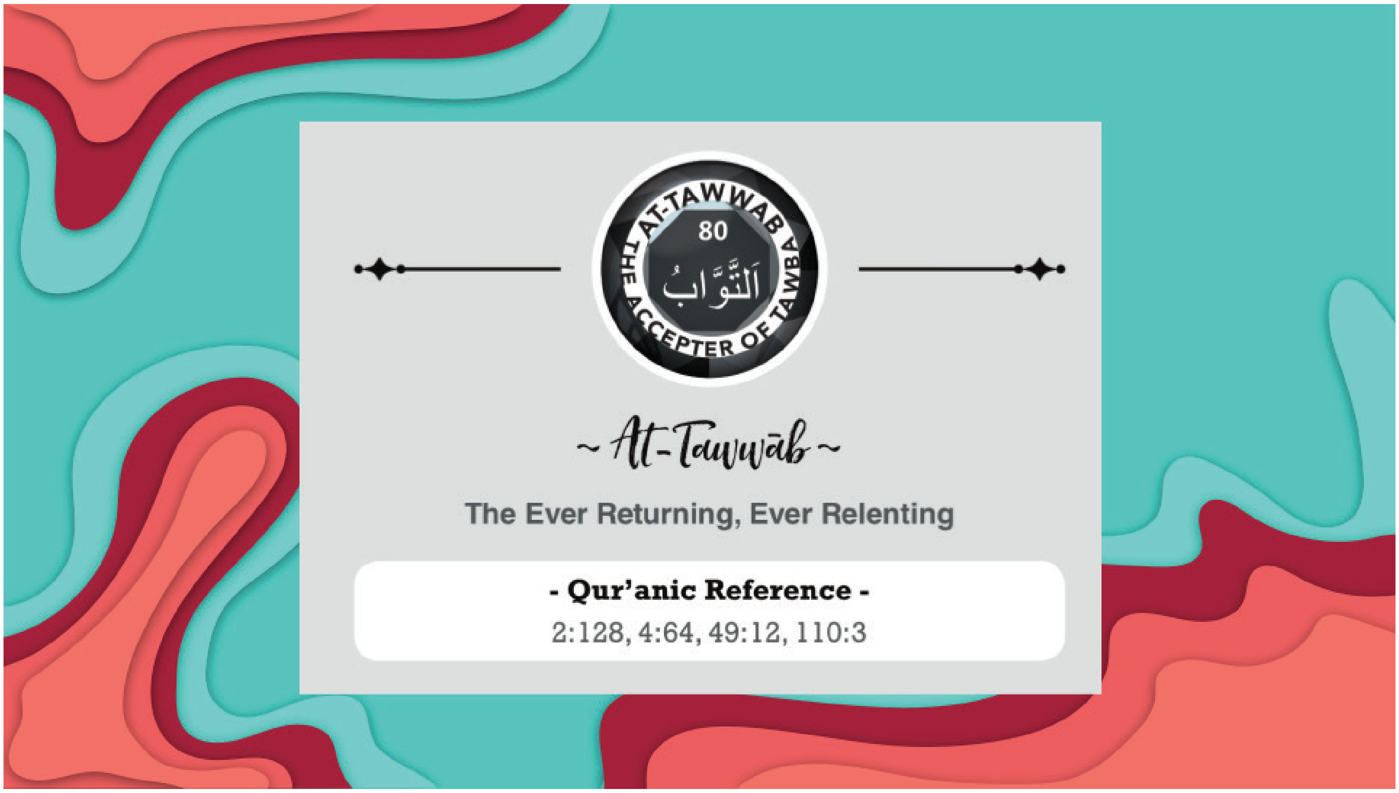
كَانَ — is

توّاب

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

At-Tawwāb


AT-TAWWAB
80
اَلتَّوَّابُ
THE ACCEPTER OF TAWBA

~ At-Tawwāb ~

The Ever Returning, Ever Relenting

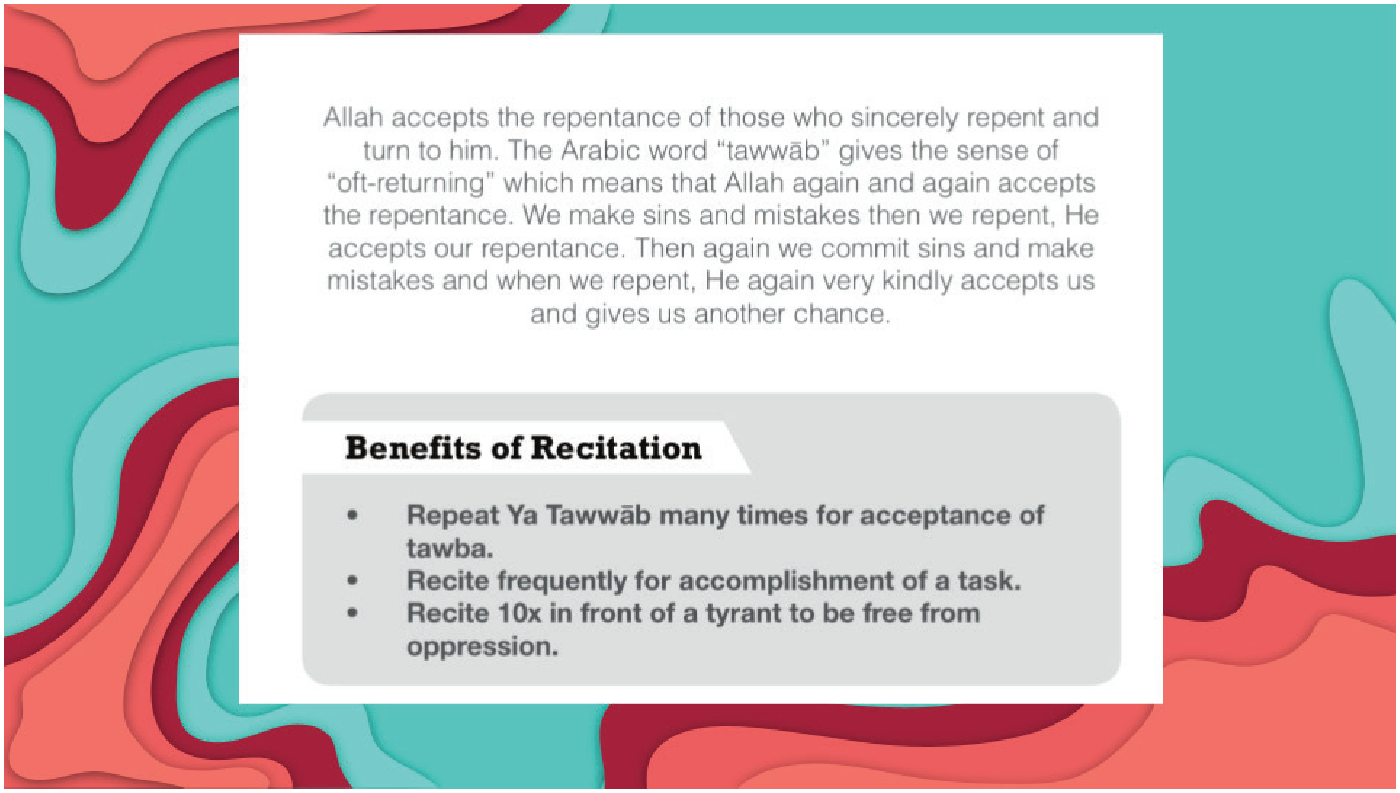
**- Qur'anic Reference -**

2:128, 4:64, 49:12, 110:3

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

## Benefits of Recitation



Allah accepts the repentance of those who sincerely repent and turn to him. The Arabic word “tawwāb” gives the sense of “oft-returning” which means that Allah again and again accepts the repentance. We make sins and mistakes then we repent, He accepts our repentance. Then again we commit sins and make mistakes and when we repent, He again very kindly accepts us and gives us another chance.

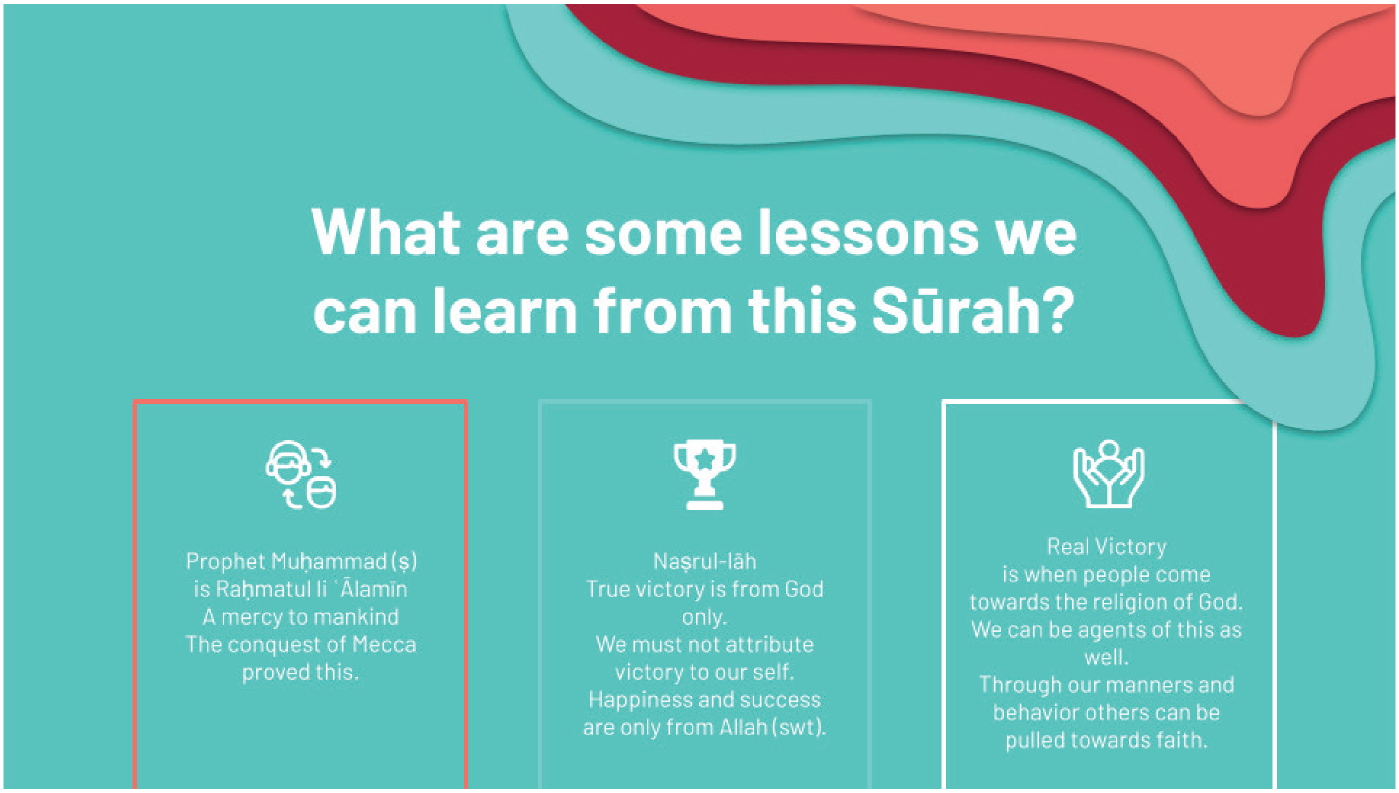
**Benefits of Recitation**

- **Repeat Ya Tawwāb many times for acceptance of tawba.**
- **Recite frequently for accomplishment of a task.**
- **Recite 10x in front of a tyrant to be free from oppression.**

**My Notes:**

# Chapter 110: Sūrah an-Naṣr

Lessons from the Sūrah



## What are some lessons we can learn from this Sūrah?

Prophet Muḥammad (ṣ)
is Raḥmatul li ʿĀlamīn
A mercy to mankind
The conquest of Mecca
proved this.

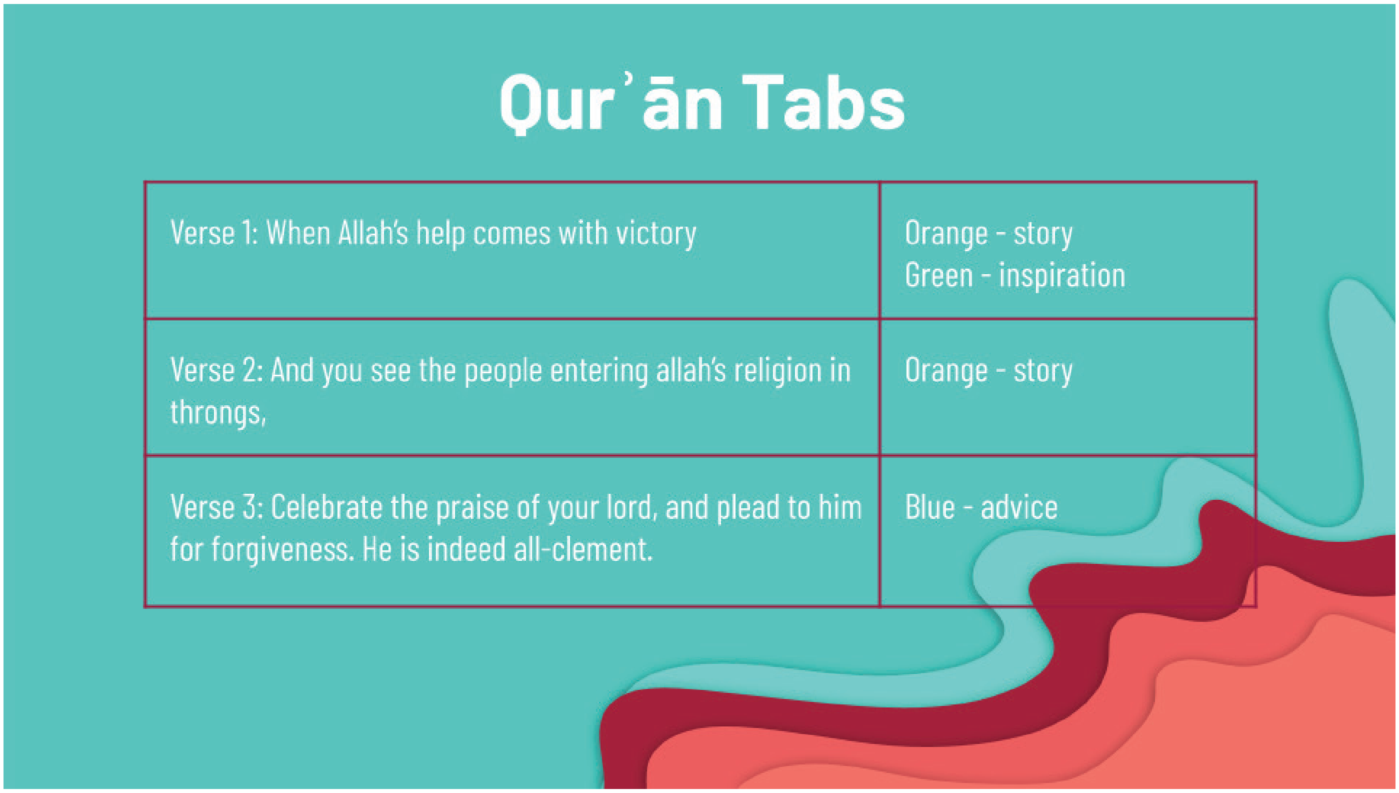
Naṣrul-lāh
True victory is from God
only.
We must not attribute
victory to our self.
Happiness and success
are only from Allah (swt).

Real Victory
is when people come
towards the religion of God.
We can be agents of this as
well.
Through our manners and
behavior others can be
pulled towards faith.

## My Notes:

# Chapter 110: Sūrah an-Naṣr

Qurʾān Tabs



## Qurʾān Tabs

| | |
|---|---|
| Verse 1: When Allah's help comes with victory | Orange - story<br>Green - inspiration |
| Verse 2: And you see the people entering allah's religion in throngs, | Orange - story |
| Verse 3: Celebrate the praise of your lord, and plead to him for forgiveness. He is indeed all-clement. | Blue - advice |

**My Notes:**

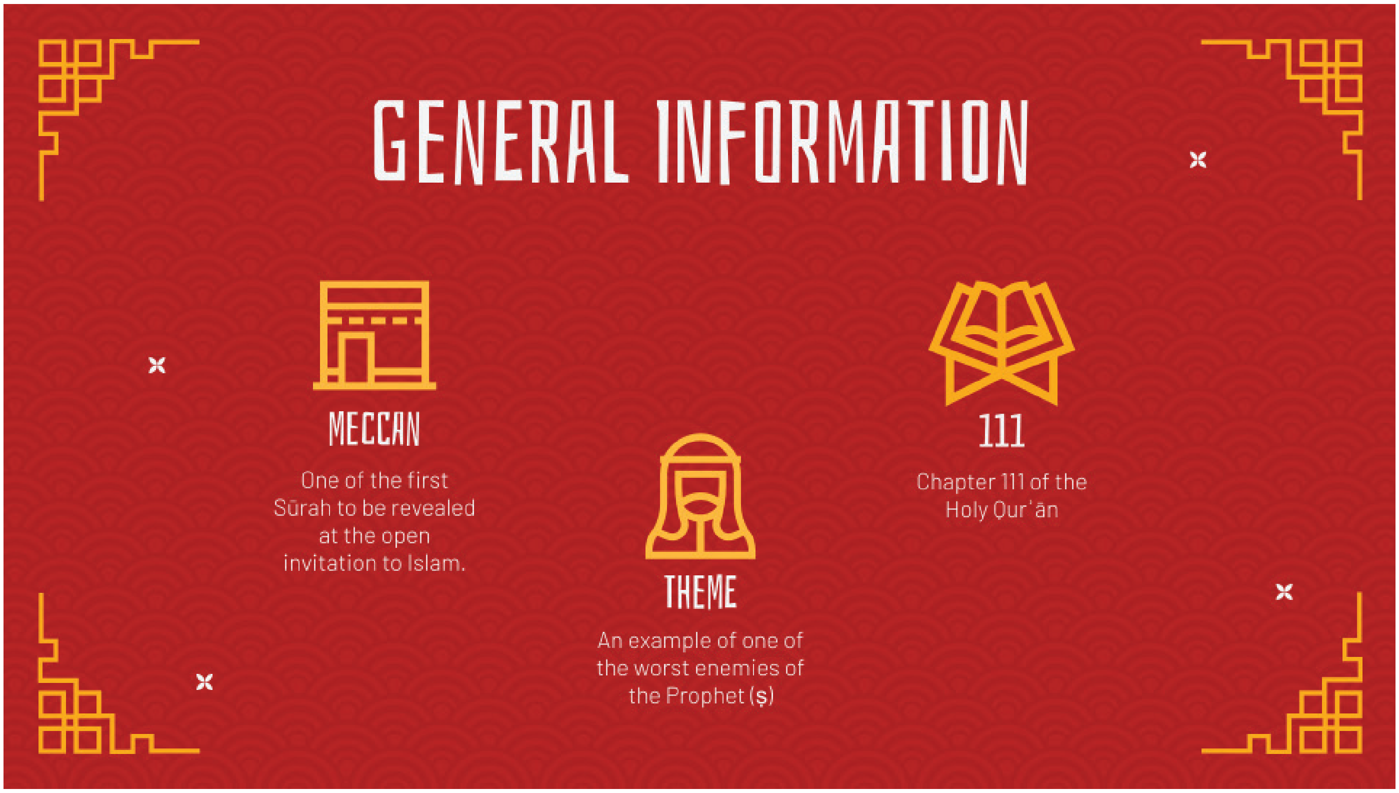
# Chapter 111: Sūrah al-Masad

SŪRAH MASAD (LAHAB)
Chapter 111

My Notes:

# Chapter 111: Sūrah al-Masad

Sūrah at a Glance



## GENERAL INFORMATION

**MECCAN**

One of the first
Sūrah to be revealed
at the open
invitation to Islam.

**THEME**

An example of one of
the worst enemies of
the Prophet (ṣ)

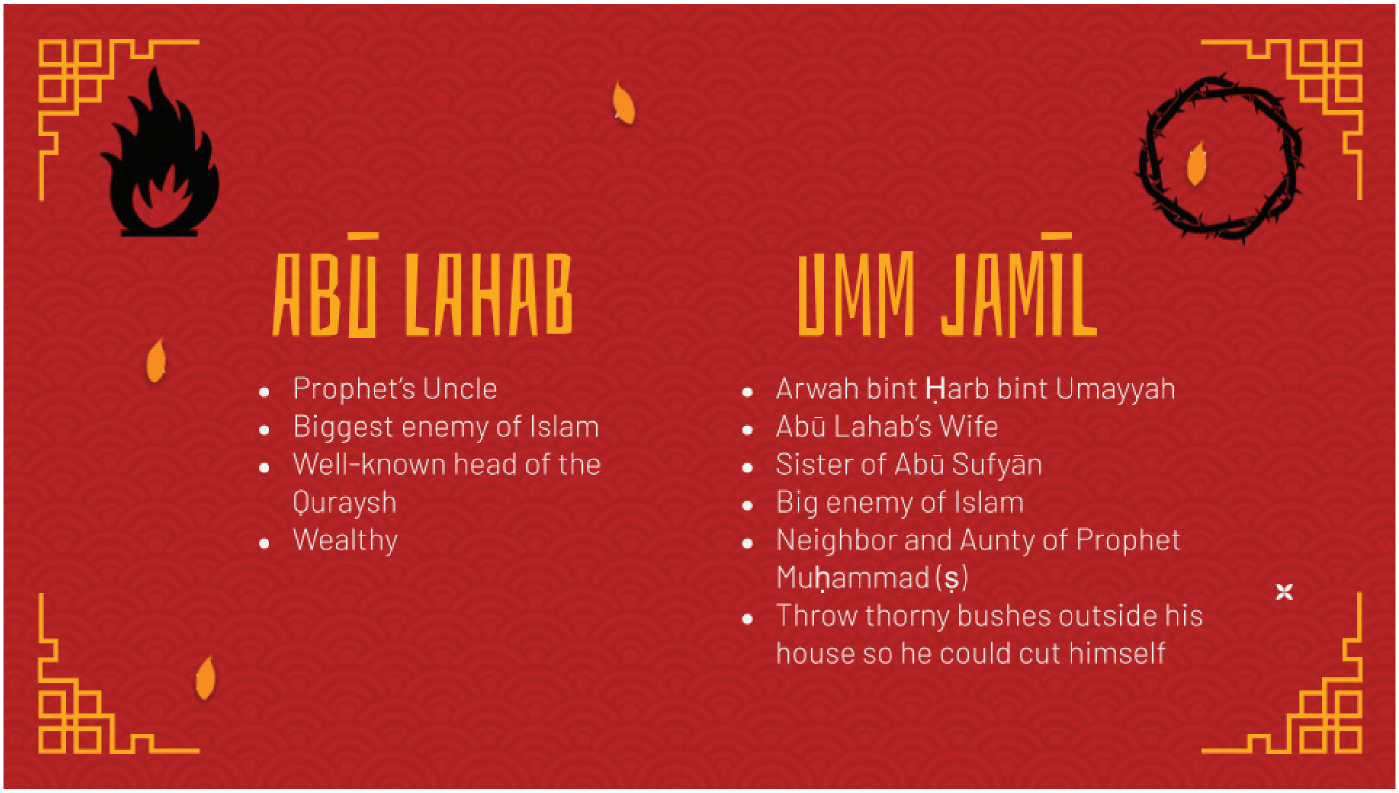
**111**

Chapter 111 of the
Holy Qur'ān

**My Notes:**

# Chapter 111: Sūrah al-Masad

Biography



**ABŪ LAHAB**

- Prophet’s Uncle
- Biggest enemy of Islam
- Well-known head of the Quraysh
- Wealthy

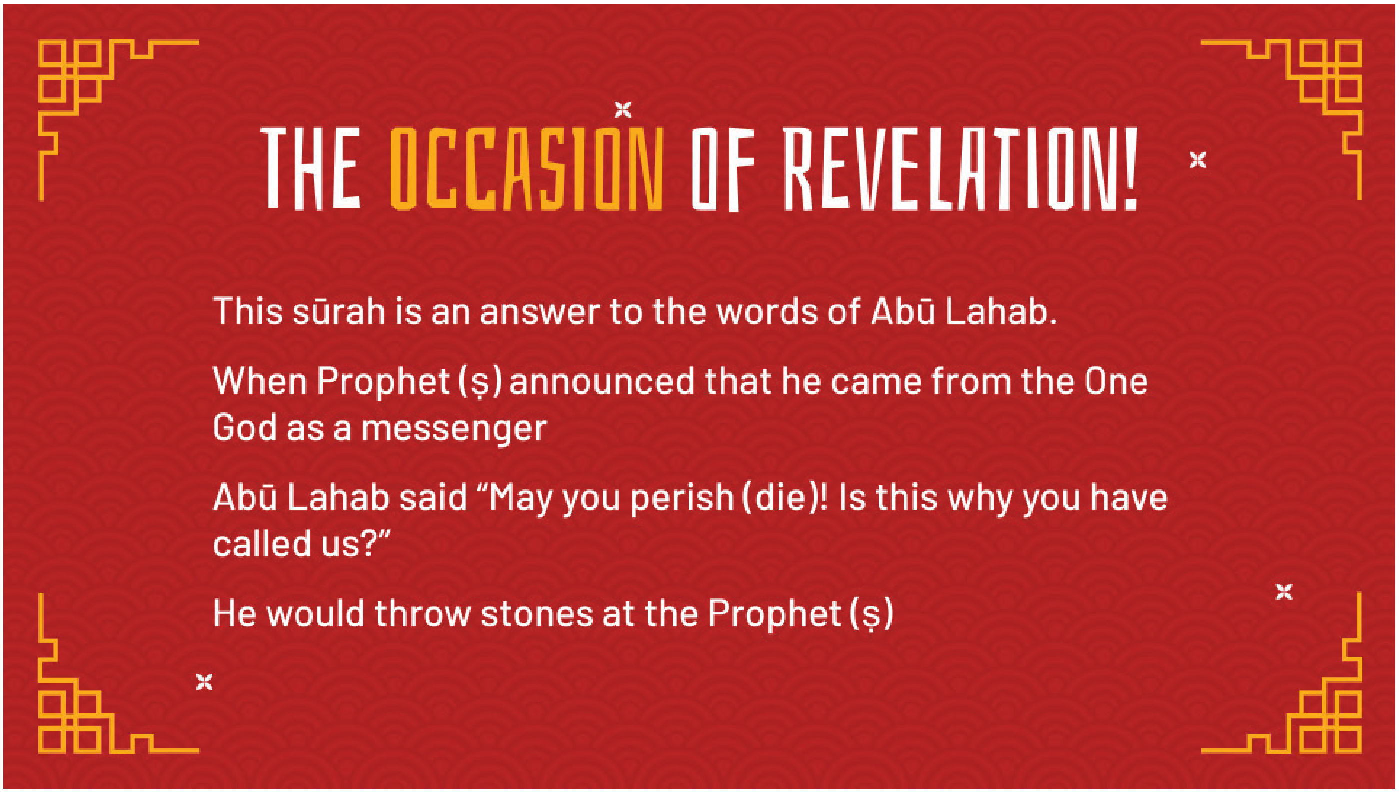
**UMM JAMĪL**

- Arwah bint Ḥarb bint Umayyah
- Abū Lahab’s Wife
- Sister of Abū Sufyān
- Big enemy of Islam
- Neighbor and Aunty of Prophet Muḥammad (ṣ)
- Throw thorny bushes outside his house so he could cut himself

**My Notes:**

# Chapter 111: Sūrah al-Masad

The occasion of revelation



THE OCCASION OF REVELATION!

This sūrah is an answer to the words of Abū Lahab.

When Prophet (ṣ) announced that he came from the One God as a messenger

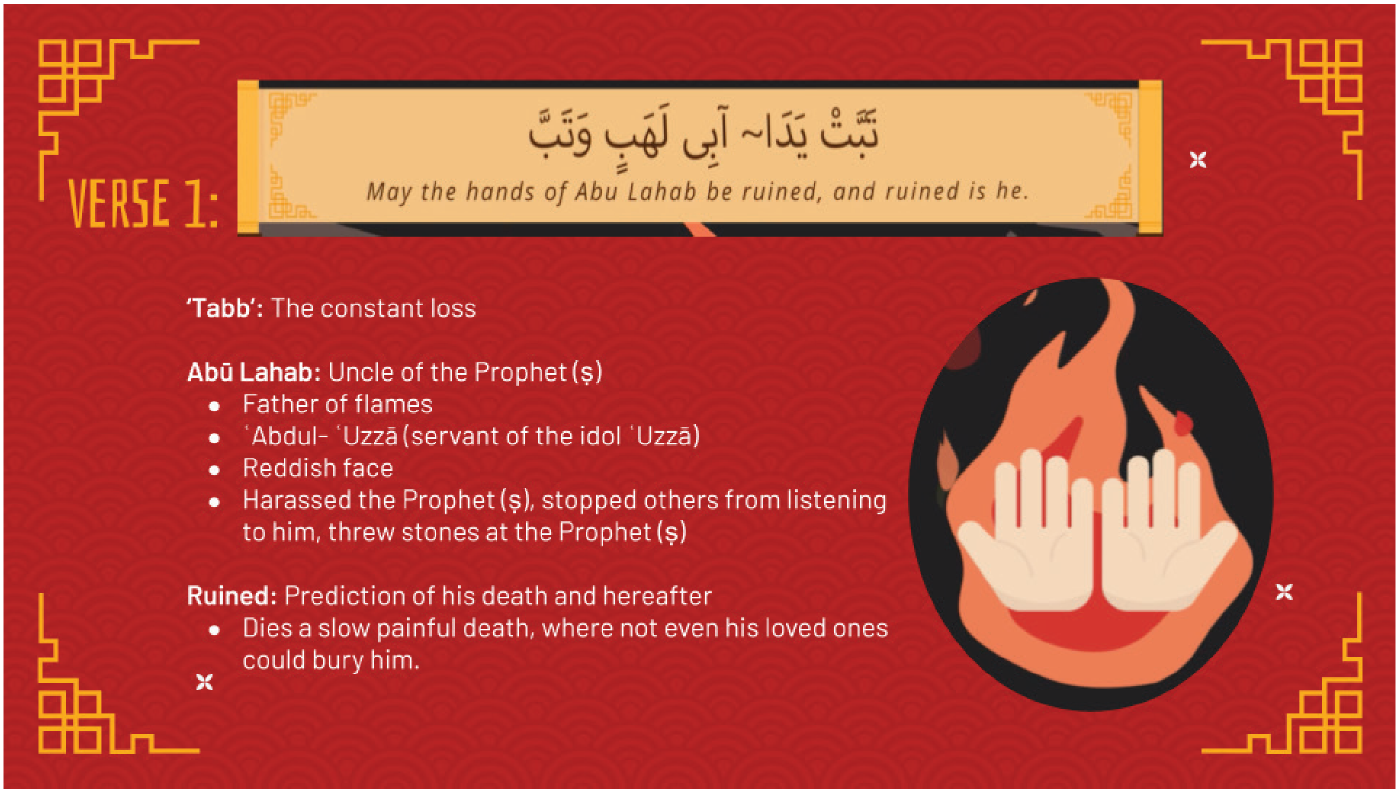
Abū Lahab said "May you perish (die)! Is this why you have called us?"

He would throw stones at the Prophet (ṣ)

**My Notes:**

# Chapter 111: Sūrah al-Masad

Verse by Verse: V1



VERSE 1:

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ

*May the hands of Abu Lahab be ruined, and ruined is he.*

**'Tabb':** The constant loss

**Abū Lahab:** Uncle of the Prophet (ṣ)

- Father of flames
- ʿAbdul- ʿUzzā (servant of the idol ʿUzzā)
- Reddish face
- Harassed the Prophet (ṣ), stopped others from listening to him, threw stones at the Prophet (ṣ)

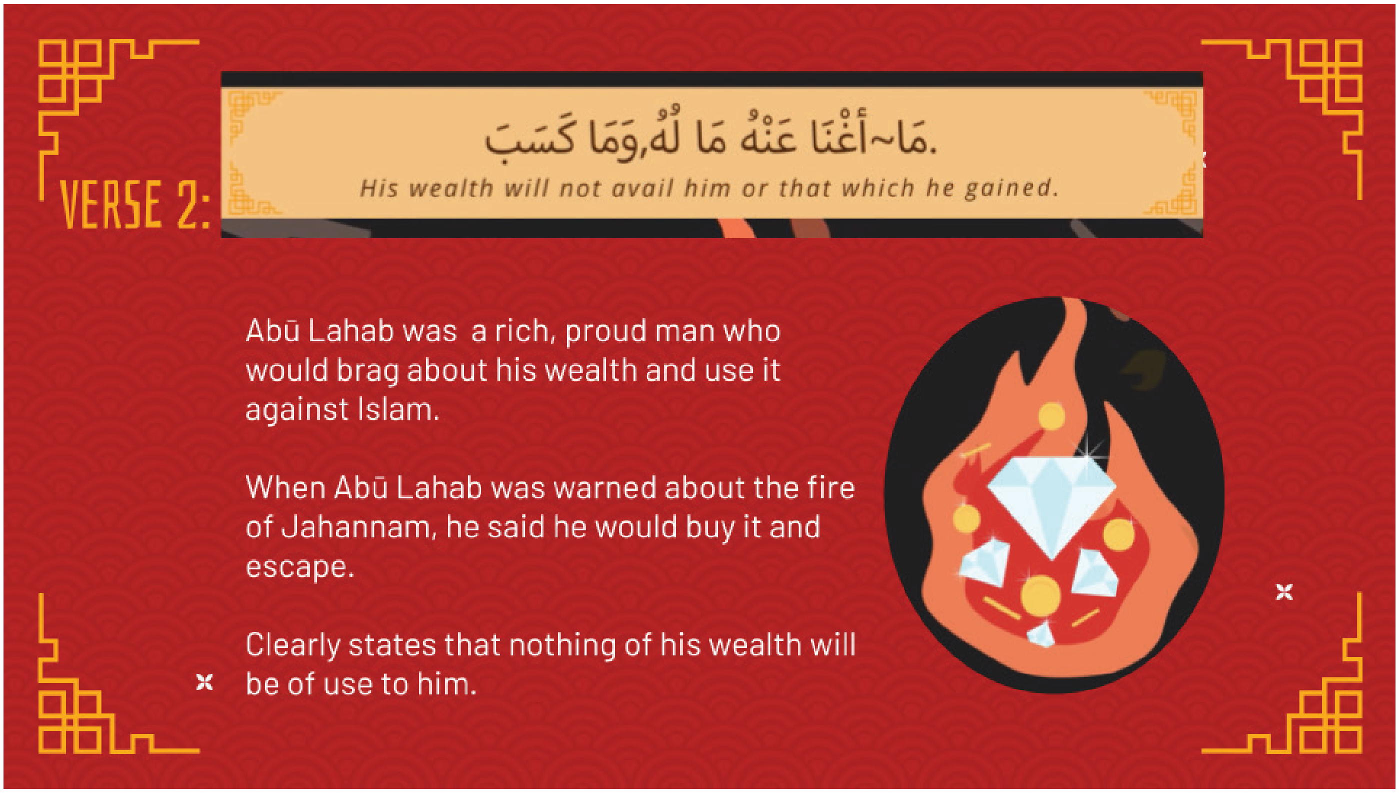
**Ruined:** Prediction of his death and hereafter

- Dies a slow painful death, where not even his loved ones could bury him.

## My Notes:

# Chapter 111: Sūrah al-Masad

Verse by Verse: V2



VERSE 2:

مَا~أَغْنَا عَنْهُ مَا لَهُ,وَمَا كَسَبَ.

*His wealth will not avail him or that which he gained.*

Abū Lahab was a rich, proud man who would brag about his wealth and use it against Islam.

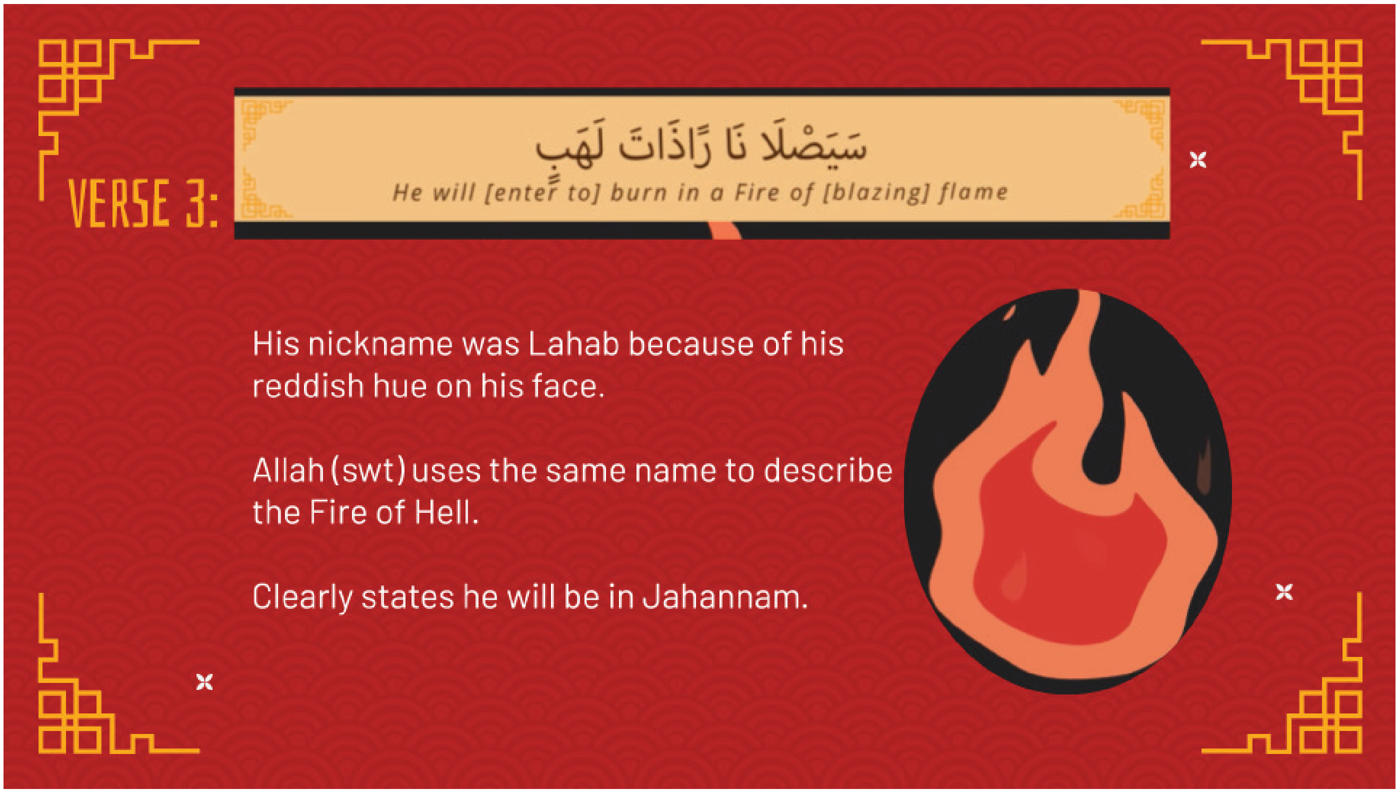
When Abū Lahab was warned about the fire of Jahannam, he said he would buy it and escape.

Clearly states that nothing of his wealth will be of use to him.

## My Notes:

# Chapter 111: Sūrah al-Masad

Verse by Verse: V3



VERSE 3:

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

*He will [enter to] burn in a Fire of [blazing] flame*

His nickname was Lahab because of his reddish hue on his face.

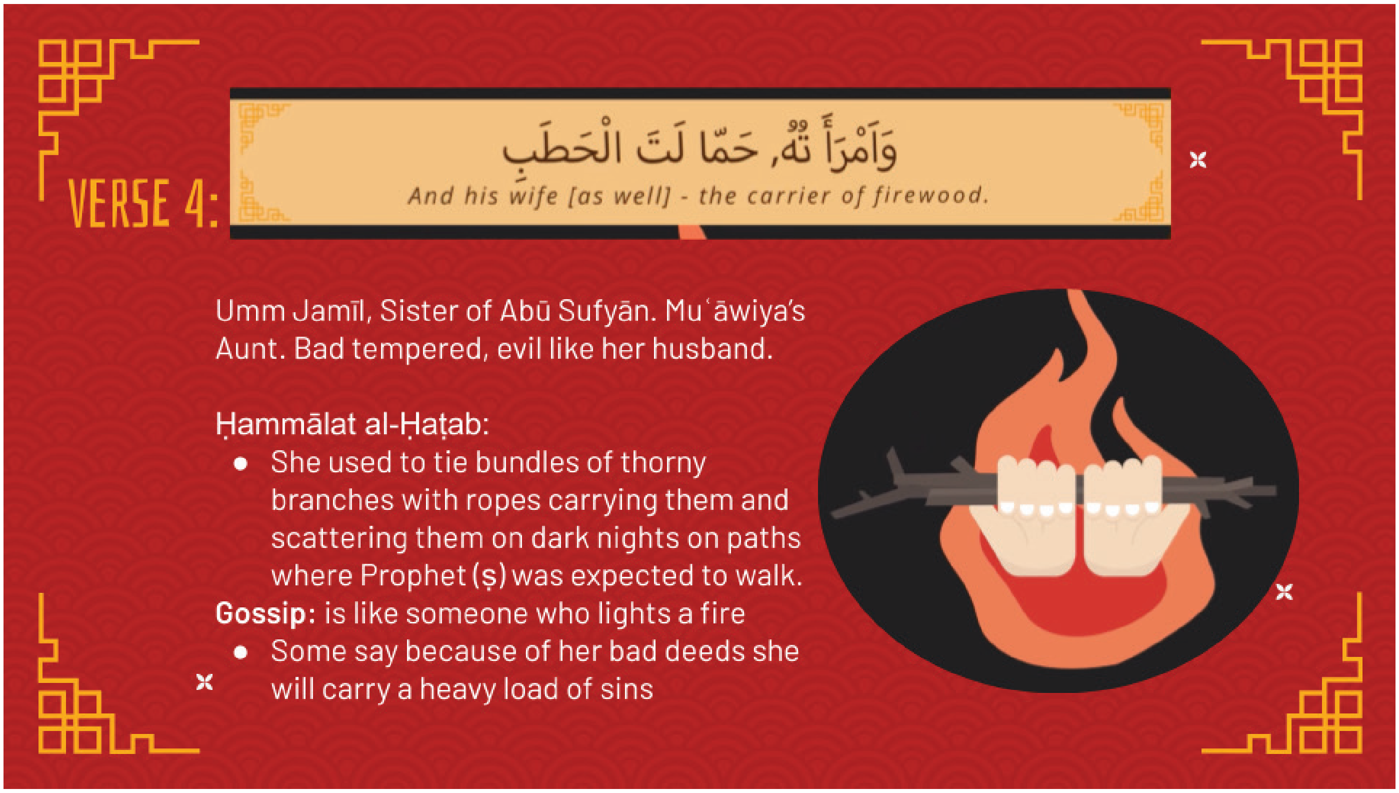
Allah (swt) uses the same name to describe the Fire of Hell.

Clearly states he will be in Jahannam.

**My Notes:**

# Chapter 111: Sūrah al-Masad

Verse by Verse: V4



VERSE 4:

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

*And his wife [as well] - the carrier of firewood.*

Umm Jamīl, Sister of Abū Sufyān. Muʿāwiya's Aunt. Bad tempered, evil like her husband.

Ḥammālat al-Ḥaṭab:

- She used to tie bundles of thorny branches with ropes carrying them and scattering them on dark nights on paths where Prophet (ṣ) was expected to walk.

**Gossip:** is like someone who lights a fire

- Some say because of her bad deeds she will carry a heavy load of sins

## My Notes:

# Chapter 111: Sūrah al-Masad

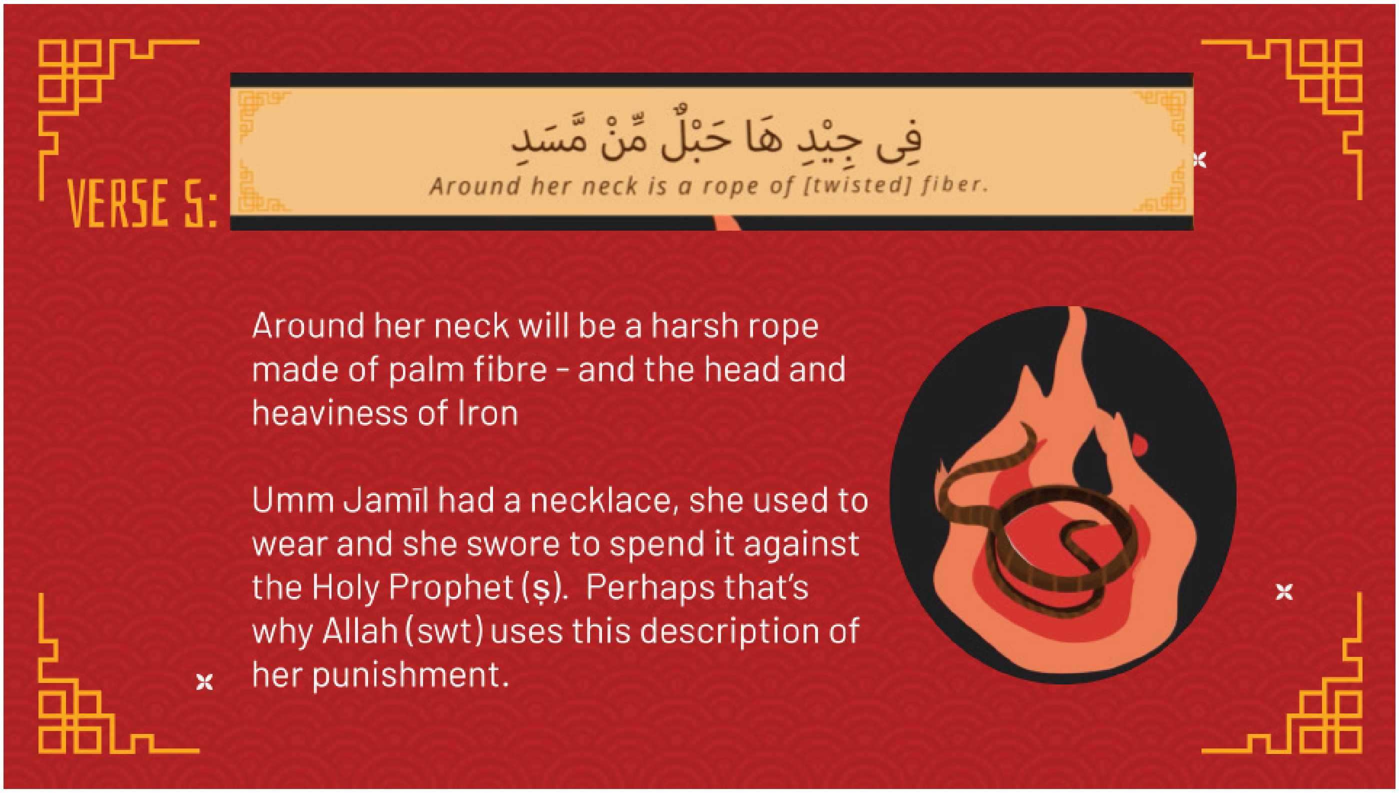
Verse by Verse: V4 expansion

The Arabs call those who gossip and slander as the carrier of wood. This is because gossip creates fire between people, which leads to conflicts and problems. Hence, they coined this term as a metaphorical description for one who engages in gossip. This is a critical description of her and explains why she will go to hell, because of this specific crime.

**My Notes:**

# Chapter 111: Sūrah al-Masad

Verse by Verse: V5



VERSE 5:

فِى جِيْدِهَا حَبْلٌ مِّنْ مَّسَدِ

*Around her neck is a rope of [twisted] fiber.*

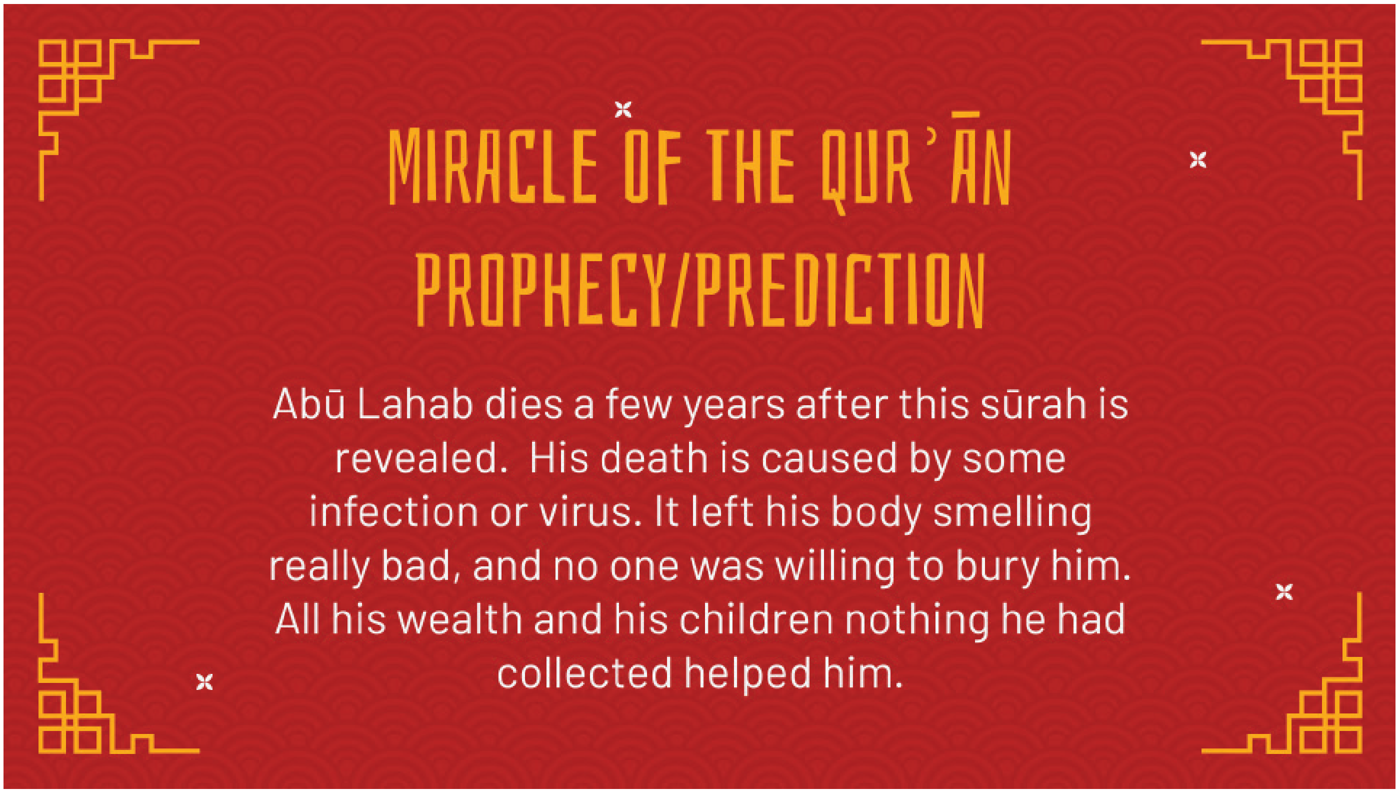
Around her neck will be a harsh rope made of palm fibre - and the head and heaviness of Iron

Umm Jamīl had a necklace, she used to wear and she swore to spend it against the Holy Prophet (ṣ). Perhaps that's why Allah (swt) uses this description of her punishment.

**My Notes:**

# Chapter 111: Sūrah al-Masad

Miracle of the Qurʾān



MIRACLE OF THE QUR’ĀN

PROPHECY/PREDICTION

Abū Lahab dies a few years after this sūrah is revealed. His death is caused by some infection or virus. It left his body smelling really bad, and no one was willing to bury him. All his wealth and his children nothing he had collected helped him.

**My Notes:**

# Chapter 111: Sūrah al-Masad

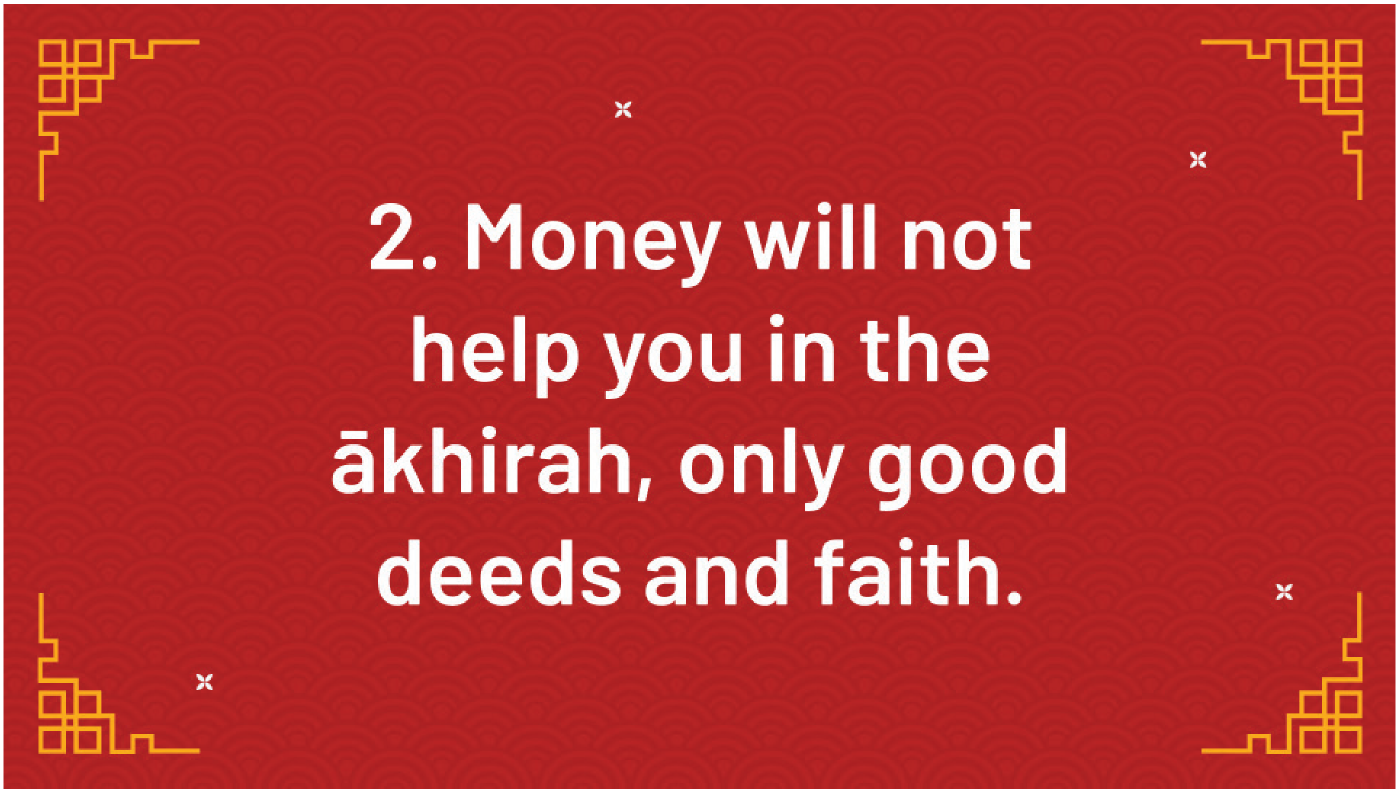
Lessons from the Qurʾān #1

1. Jannah is for those with faith and good deeds only not based on relationships and family ties.

**My Notes:**

## Chapter 111: Sūrah al-Masad

Lessons from the Qurʾān #2

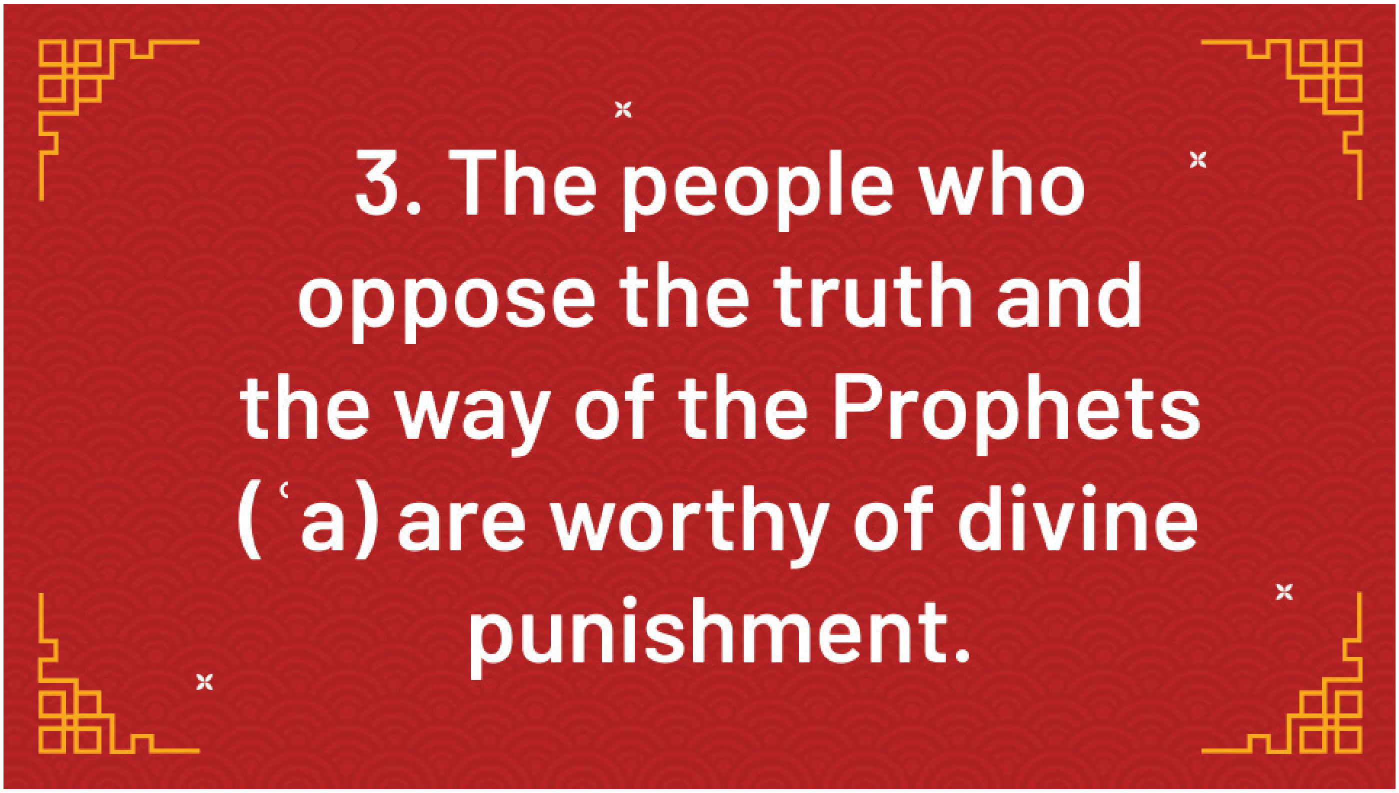


2. Money will not help you in the ākhirah, only good deeds and faith.

**My Notes:**

# Chapter 111: Sūrah al-Masad

Lessons from the Qurʾān #3

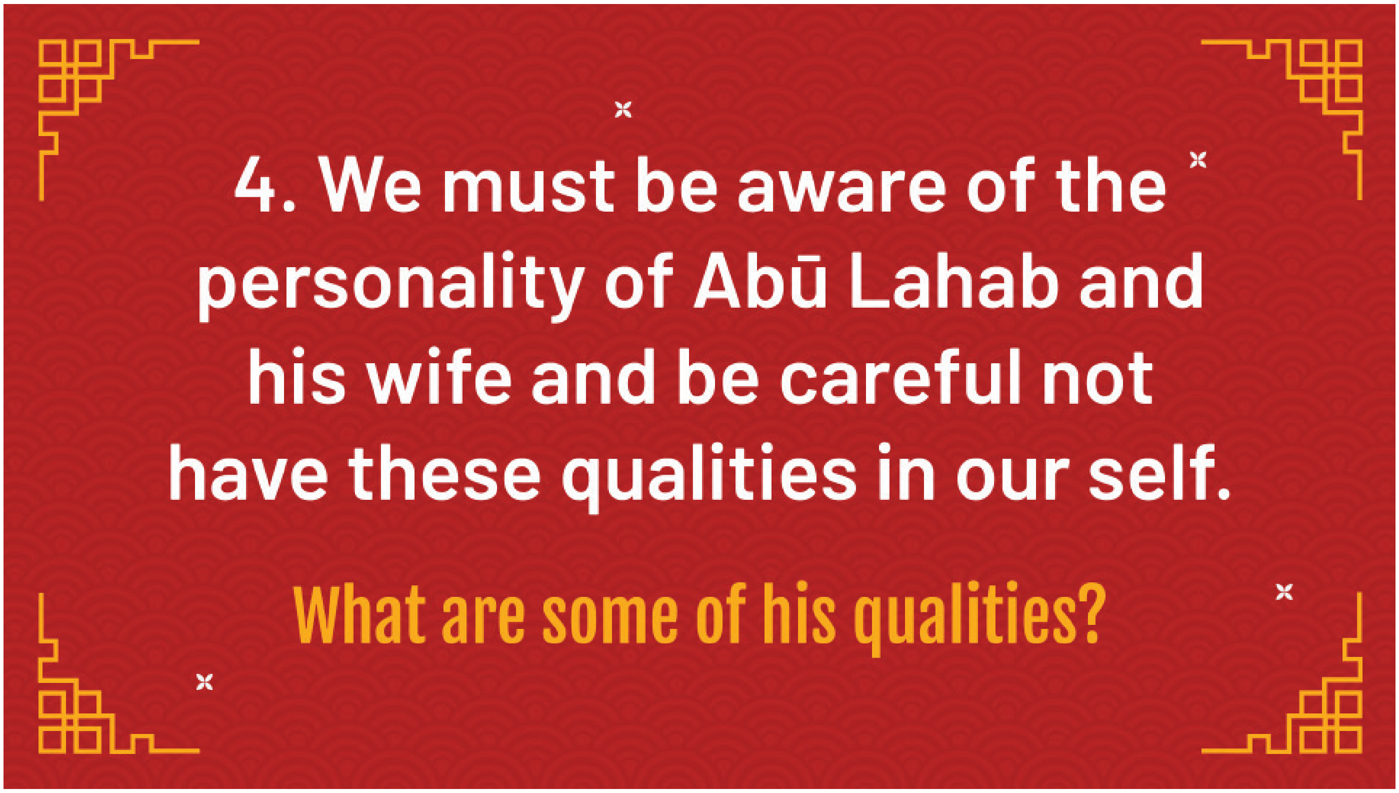


3. The people who oppose the truth and the way of the Prophets (ʿa) are worthy of divine punishment.

**My Notes:**

# Chapter 111: Sūrah al-Masad

Lessons from the Qurʾān #4



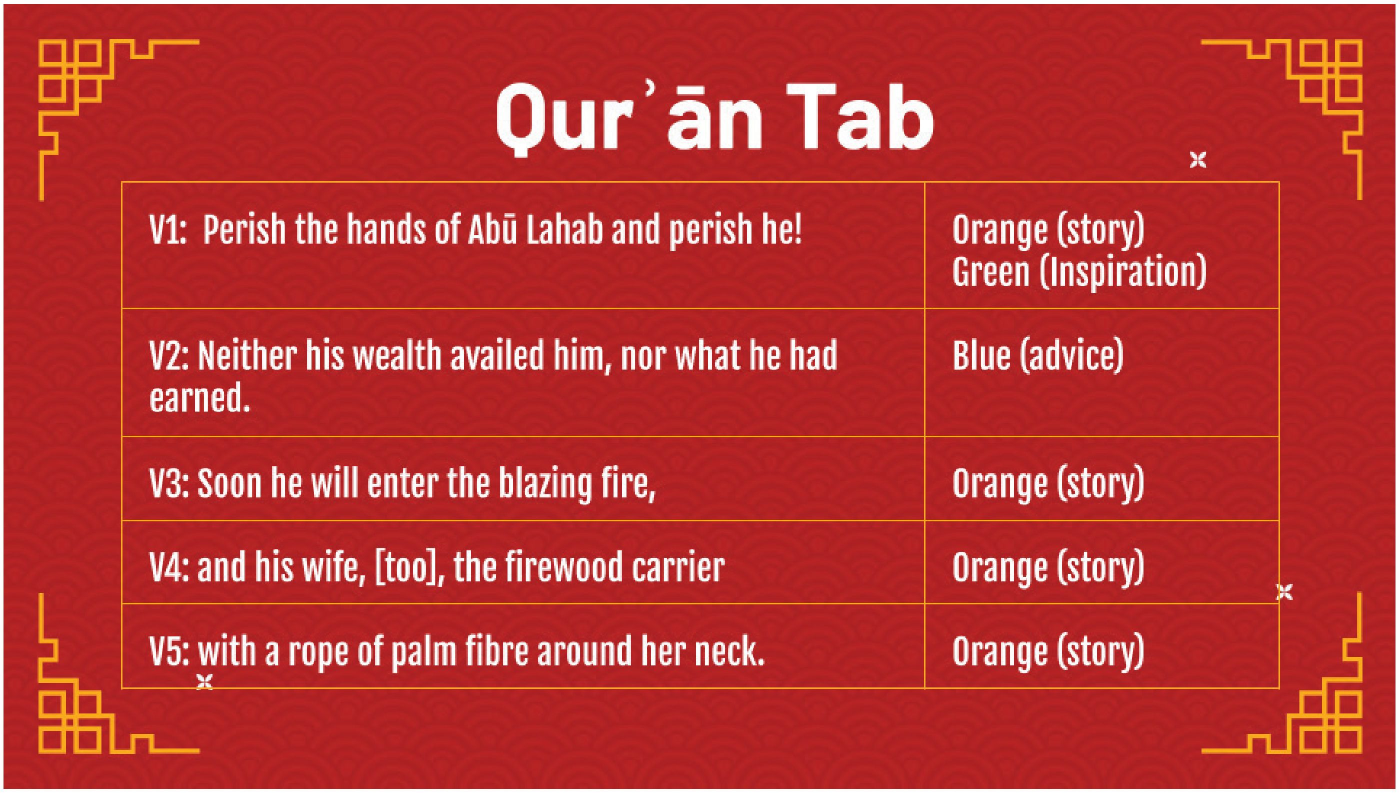
4. We must be aware of the personality of Abū Lahab and his wife and be careful not have these qualities in our self.

What are some of his qualities?

**My Notes:**

# Chapter 111: Sūrah al-Masad

Qurʾān Tabs



## Qurʾān Tab

| | |
|---|---|
| V1: Perish the hands of Abū Lahab and perish he! | Orange (story)<br>Green (Inspiration) |
| V2: Neither his wealth availed him, nor what he had earned. | Blue (advice) |
| V3: Soon he will enter the blazing fire, | Orange (story) |
| V4: and his wife, [too], the firewood carrier | Orange (story) |
| V5: with a rope of palm fibre around her neck. | Orange (story) |

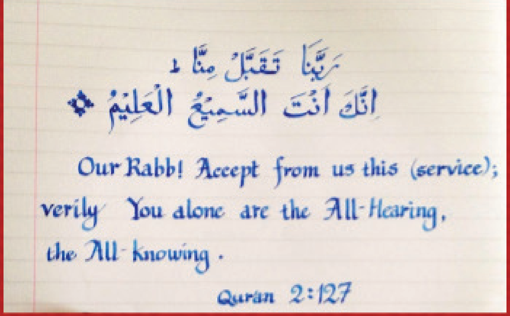
**My Notes:**

# Chapter 111: Sūrah al-Masad

Duʿās

## DUʿĀS

O Lord! Clear our hearts form any grudge.
O Lord! We are all afraid of the final result. Give us security and ease and arrange our destiny in a good condition.
O Lord! We know that in Your Court neither wealth nor relationship will avail us but by Your Grace.



رَبَّنَا تَقَبَّلْ مِنَّا ۖ
اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ ◆

Our Rabb! Accept from us this (service); verily You alone are the All-Hearing, the All-knowing.

Quran 2:127

**My Notes:**

# SHORT ḤADĪTH

This section contains five short sayings from the Ahlul Bayt (ʿa) that teach us about our beliefs and guide us how to act in the best manner.

# Short Ḥadīth

| Translation | Ḥadīth |
|---|---|
| Imām aṣ-Ṣādiq (ʿa): Expect [and prepare for] the return of your Imām every night and every day. | تَوَقَّعْ أَمْرَ صَاحِبِكَ لَيْلَكَ وَ نَهَارَكَ |
| Rasūlullāh(ṣ): Don't look at how small a sin is, but rather look at whom you are defying. | لَا تَنْظُرُوا إِلَى صَغِيرِ الذَّنْبِ وَ لَكِنِ انْظُرُوا إِلَى مَنِ اجْتَرَأْتُم |
| Imām ar-Rida (ʿa): Ṣalāh is the way of getting close [to Allah] for everyone who has taqwā. | الصَّلَاةُ قُرْبَانُ كُلِّ تَقِي |
| Imām aṣ-Ṣādiq (ʿa): A Muslim is the brother of a Muslim. He is his [watchful and caring] eye, his mirror [that shows good and bad], and his guide [to goodness]. He does not betray him, deceive him, wrong him, lie to him, or backbite him. | الْمُسْلِمُ أَخُو الْمُسْلِمِ هُوَ عَيْنُهُ وَ مِرْآتُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَخْدَعُهُ وَ لَا يَظْلِمُهُ وَ لَا يَكْذِبُهُ وَ لَا يَغْتَابُهُ |
| Rasūlullāh(ṣ): One who would like to be the strongest of people should rely on Allah. | مَنْ أَحَبَّ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ |

# ṢALĀH PRONUNCIATION

*Rasūlullāh (ṣ): Pray the way you see me pray!*

In this section, you will review and learn the recitation of the sūrahs and other adhkār (remembrances) that we need to know in order to offer a correct ṣalāh.

# Qirāʾah and Adhkār of Ṣalāh

| **Adhān** | | |
|---|---|---|
| Allah is the Greatest | 4 times | اَللّٰهُ اَكْبَرُ |
| I know that there is no god except Allah | 2 times | اَشْهَدُ اَنْ لَا اِلٰهَ إِلَّا اللّٰه |
| I know that Muḥammad (ṣ) is the Messenger of Allah | 2 times | اَشْهَدُ اَنَّ مُحَمَّدً رَّسُولُ اللّٰه |
| I know that ʿAlī (ʿa) is one who is close to Allah | 2 times | اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه |
| Hurry to ṣalāh | 2 times | حَيَّ عَلَى الصَّلٰوةِ |
| Hurry to success | 2 times | حَيَّ عَلَى الْفَلَاحِ |
| Hurry to the best deed | 2 times | حَيَّ عَلَى خَيْرِ الْعَمَلِ |
| Allah is the Greatest | 2 times | اَللّٰهُ اَكْبَرُ |
| I know that there is no god except Allah | 2 times | لَا اِلٰهَ إِلَّا اللّٰه |

# Qirāʾah and Adhkār of Ṣalāh

| **Iqāmah** | | |
|---|---|---|
| Allah is the Greatest | 2 times | اَللهُ اَكْبَرُ |
| I know that there is no god except Allah | 2 times | اَشْهَدُ اَنْ لَا اِلٰهَ إِلَّا اللهُ |
| I know that Muḥammad (ṣ) is the Messenger of Allah | 2 times | اَشْهَدُ اَنَّ مُحَمَّدً رَّسُولُ اللهِ |
| I know that ʿAlī (ʿa) is one who is close to Allah | 2 times | اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللهِ |
| Hurry to ṣalāh | 2 times | حَيَّ عَلَى الصَّلٰوةِ |
| Hurry to success | 2 times | حَيَّ عَلَى الْفَلَاحِ |
| Hurry to the best deed | 2 times | حَيَّ عَلَى خَيْرِ الْعَمَلِ |
| The prayer is established | 2 times | قَدْ قَامَتِ الصَّلَاةُ |
| Allah is the Greatest | 2 times | اَللهُ اَكْبَرُ |
| I know that there is no god except Allah | 1 time | لَا اِلٰهَ إِلَّا اللهُ |

# Qirāʾah and Adhkār of Ṣalāh

| **Takbīratul iḥrām** | |
|---|---|
| Allah is the Greatest | اَللّٰهُ اَكْبَرُ |
| **Sūrah al-Fātiḥah** | |
| I begin with the name of Allah, the All-Beneficent, the All-Merciful. | بِسْمِ اللَّـهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾ |
| All praise is for Allah, the Lord and Nurturer of the worlds. | اَلْحَمْدُ لِلَّـهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ |
| The All-Kind, the All-Merciful. | اَلرَّحْمَٰنِ الرَّحِيمِ ﴿٣﴾ |
| The Owner of the Day of Reward and Punishment. | مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ |
| Only You we worship, and only You we ask for help. | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ |
| Guide us on the right path, | اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ |
| the path of those You have favored, not those whom Your anger falls upon, nor those who are lost. | صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ<br>غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّينَ ﴿٧﴾ |

# Qirāʾah and Adhkār of Ṣalāh

| | |
|---|---|
| **Sūrah al-Ikhlāṣ** | |
| I begin with the name of Allah, the All-Kind, the All-Merciful. | بِسۡمِ اللَّـهِ الرَّحۡمَٰنِ الرَّحِيمِ |
| Say: Allah is One and Unique. | قُلۡ هُوَ اللَّـهُ أَحَدٌ ١ |
| Allah is the Needless and the Sustainer. | اَللَّـهُ الصَّمَدُ ٢ |
| He did not give birth, nor was He born | لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣ |
| And none can be His equal. | وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤ |
| **Rukūʿ** | |
| My lord is the Pure, Great, and praise be to Him. | سُبۡحٰنَ رَبِّيَ الۡعَظِيمِ وَبِحَمۡدِهٖ |
| **Qiyām after Rukūʿ** | |
| Allah hears and accepts the praise of one who praises Him | سَمِعَ اللّٰهُ لِمَنۡ حَمِدَهٗ |
| Allah is the Greatest | اَللّٰهُ اَكۡبَرُ |
| **Sujūd** | |
| My Lord is the Pure, High, and praise be to Him. | سُبۡحَانَ رَبِّيَ الۡاَعۡلٰى وَبِحَمۡدِهٖ |

# Qirāʾah and Adhkār of Ṣalāh

| | |
|---|---|
| **Jalsah** | |
| Allah is the Greatest | اَللّٰهُ اَكْبَرُ |
| I seek forgiveness from Allah, my Lord, and I turn to Him in repentance | اَسْتَغْفِرُ اللهَ رَبِّي وَ اَتُوْبُ اِلَيْهِ |
| Allah is the Greatest | اَللّٰهُ اَكْبَرُ |
| **Qunūt** | |
| O Lord, give us good in this world and good in the hereafter, and protect us from the punishment of the fire. | رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ |
| O Allah, send your blessings on Muḥammad and his Ahlul Bayt (ʿa). | اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ |
| **Tashahhud** | |
| I know that there is none worth worshipping except the Almighty Allah, who is One and has no partner. | اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ |
| And I know that Muḥammad is His servant and Messenger. | وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ |

# Qirāʾah and Adhkār of Ṣalāh

| | |
|---|---|
| O Allah, send your blessings on Muḥammad and his Ahlul Bayt (ʿa). | اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ |
| **Qiyām of 3rd and 4th Rakʿah** | |
| Glory be to Allah, and all praise is for Him, and there is no god except Allah, and He is the Greatest (x3). | سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرُ |
| **Salām** | |
| Allah's peace, blessings, and grace be upon you, O Prophet! | اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ |
| Allah's peace, blessings, and grace be upon all the pious servants of Allah! | اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ |
| Allah's peace, blessings, and grace be upon you! | اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَتُ اللّٰهِ وَ بَرَكَاتُهُ |
| Allah is the Greatest!<br>Allah is the Greatest!<br>Allah is the Greatest! | اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ |

The sixth grade Qurʾān Curriculum is designed to help students improve their recitation and tajwīd skills, and develop a relationship with the Qurʾān through the following units:

1. Review of previous years
2. Qurʾān Reading
3. Tajwīd
4. Duʿās
5. Living with the Qurʾān
6. Short Ḥadīth
7. Ṣalāh Pronunciation

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